The Christian Century

A Journal of Religion

Real Job or Meal Ticket?

The Dilemma of the College Graduate

By Fred Eastman

First Steps Toward a Free Church

An Editorial

What Ails Religious Education?

By Harry Thomas Stock

Is the New Deal Complete?

An Editorial

15 Cents a Copy • May 30, 1934 • Four Dollars a Year

XUM

Calendar of Coming Events

May 31. New England Methodist Episcopal conference, Springfield, Mass.
June 1-4. Conference, National federation of settlements, Eagles Mere, Pa.
June 6. Baltimore Methodist annual conference, First church, Baltimore, Md.
June 6. Vermont Methodist Episcopal conference, Barre, Vt.
June 7-10. State Christian Endeavor convention, Emporia, Kans.
June 7-12. Meeting general synod of the Reformed Church in America, Central church, Grand Rapids, Mich.
June 8. Conference on modern religious movements, Keuka college, N. Y.
June 10-Aug. 20. Northfield summer conferences, East Northfield, Mass.
June 11-13. Presbyterian synod of Indiana, Hanover college, Hanover, Ind.
June 11-16. Y.M.C.A. student conference, Seattle, Wash.
June 11-18. Northwest Christian summer young people's conference, Spokane, Wash.
June 12-14. Texas Disciples convention, Temple, Tex.
June 13. New England Southern Methodist Episcopal conference, New London, Conn.
June 13-19. Annual conference, Church of the Brethren, Ames, Ia.
June 16-26. Y.W.C.A. student conference, Seabeck, Wash.
June 18-20. Second annual conference, the church and the social order, Auburn, N. Y.
June 18-21. Presbyterian synod of Ohio and Women's synodical society for missions meeting, Wooster, O.
June 18-30. Keswick conference, Ivanhoe temple, Kansas city, Mo.
June 18-30. Third summer school of theology, interdenominational, National Bible institute, New York city.
June 20-27. Summer school of missions, interdenominational, Winona Lake, Ind.
June 21-27. Congregational-Christian general council, Oberlin, O.
June 21-27. Episcopalian conference, Tacoma, Wash.
June 21-29. Congregational conference, Lummi Island, Wash.
June 25-29. Evangelical Lutheran synod, South Wisconsin district, Milwaukee.
June 25-July 3. Girls' conference, interdenominational, Northfield, Mass.
June 25-July 5. Third northeast institute of international relations, Friends Service commission, Wellesley colege, Mass.
June 25-July 6. Thirteenth annual rural leadership summer school, University of Wisconsin, Madison.
June 26-27. Conference, Reformed Church in the United States and Evangelical Synod of North America, Cleveland, O.
June 26-July 6. Y.W.C.A. girl reserve conference, Seabeck, Wash.
July 6-16. Missionary conference, interdenominational, Northfield, Mass.
July 6-16. Y.M.C.A. summer school, Seabeck, Wash.
July 7-14. Home Missions summer school, Ocean Grove, N. J.
July 9-15. Congregational conference, Hillockburn, Ore.

(Continued in 3rd column)

The CHRISTIAN CENTURY

May 30, 1934

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — THOMAS CURTIS CLARK
FRED EASTMAN — ROBERT A. ASHWORTH

Staff Correspondents

EDWARD SHILLITO (London) — E. GUERON (Istanbul)
MARCUS A. SPENCER (Glasgow) — VERE V. LOPER (Denver)
STANLEY A. HUNTER (San Francisco) — ADIEL J. MONCRIEF, JR. (Tampa)
T. T. BRUMBAUGH (Tokyo) — CHARLES O. RANSFORD (St. Louis)
DONALD GRANT (Vienna) — EDGAR DEWITT JONES (Detroit)
FRANK RAWLINSON (Shanghai) — E. TALLMADGE ROOT (Boston)
W. A. VISSER'T HOOFT (Geneva) — T. MARKHAM TALMAGE (Honolulu)
E. A. FRIDELL (Seattle) — W. S. ABERNETHY (Washington)
ROY L. SMITH (Los Angeles) — E. W. STODGHILL (Minneapolis)
JOHN RAY EWERS (Pittsburgh) — P. O. PHILIP (Poona)
ERNEST THOMAS (Toronto) — WILBOUR E. SAUNDERS (Rochester)
DON D. TULLIS (Cleveland) — C. D. BRODHEAD (Philadelphia)
CHARLES T. HOLMAN (Chicago) — EDMUND B. CHAFFEE (New York)
VINTON E. MCVICKER (Columbus) — JOHN CLARENCE PETRIE (Memphis)
JOSEPH MARTIN DAWSON (Waco) — E. K. HIGDON (Manila)
IVAN G. GRIMSHAW (Kansas City) — E. G. HOMRIGHAUSEN (Indianapolis)
EWART EDMUND TURNER (Berlin) — EDWARD MOWBRAY TATE (Bangkok)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 715
- First Steps Toward a Free Church 718
- Is the New Deal Complete? 720
- Quintus Quiz: Strong Language 721

Verse 722

Contributed Articles
- A Real Job—or a Meal Ticket? by Fred Eastman 723
- A Study in Black and White, by Elmer E. Voelkel 725
- What Ails Religious Education? by Harry Thomas Stock 727

Books
- Statesmanship and Religion, by Henry A. Wallace 729
- Books in Brief 730

Correspondence 731

The Question Box 733

News of the Christian World
- Correspondence from India 734
- Correspondence from Colorado 734
- Correspondence from China 735
- Correspondence from New England 736
- Southern Baptist Convention 737
- Correspondence from New York 737
- Correspondence from the Mid-South 738
- Correspondence from St. Louis 739
- Correspondence from England 740
- Correspondence from Chicago 740
- Correspondence from Scotland 741
- Correspondence from Central Europe 742

The New Films 743

Books Received 743

In This Issue

FRED EASTMAN professor at Chicago theological seminary and contributing editor to The Christian Century, is perhaps most widely known for his leadership in the movement to bring the motion picture industry to a recognition of its social responsibility. In this article, however, Dr. Eastman enters a new field, facing a problem that must fill the minds of thousands of young people at this time of year as they graduate from school and college into a society already overwhelmed by the problem of unemployment.

ELMER E. VOELKEL who contributes what might be called a "second thought" on the widely discussed position taken by Reinhold Niebuhr in his recent book, "Reflections on the End of an Era," is the minister of the First Congregational church of Beloit, Wis.

HARRY THOMAS STOCK continues the discussion of a forward program of church action which The Christian Century is conducting this year by taking up again the problem of religious education. As has been said before, it is now clear that this, together with the problems of church unity and of home missions, present the livest issues disclosed by the present discussion. Mr. Stock writes as the secretary of young people's work of the Congregational-Christian church.

THOMAS CURTIS CLARK contributing editor of The Christian Century, wrote his poetic plea for a return to "plain, good friendliness" just before sailing for England on May 26.

Calendar

(Continued from 1st column)

July 9-16. Central New York conference school of missions, Keuka college, Keuka Park, N. Y.
July 10-20. Pastor's institute, Union seminary, New York.
July 10-30. Ninth Seminar in Mexico.
July 12. School of missions, Bethesda, Ohio.
July 14, 15. 161st anniversary of first conference of American Methodism, St. George's church, Philadelphia, Pa.
July 14-21. Methodist conference, Redondo, Wash.
July 16-23. Convention, Presbyterian young people, Seabeck, Wash.
July 16-27. Baptist convention, Burton, Wash.

XUM

The Christian Century

An Undenominational Journal of Religion

VOLUME LI CHICAGO, MAY 30, 1934 NUMBER 22

EDITORIAL

THE FLAG is a beautiful thing, and loyalty to the country and the constitution is a noble virtue. But the present campaign to require Chicago teachers to take an oath to support the constitution of the state and nation and "by precept and example to promote respect for the flag and statutes of the United States and the state of Illinois, reverence for law and order, and undivided allegiance to the government of the United States" does not ring true. It has a fair front, but there is something behind it. Possibly it is a device for smoking out communists among the teachers. But if there are any—and there are certainly not many—this will not smoke them out. Perhaps it is a way of putting them on record against strikes, for there is generally some disorder in connection with strikes, as there is nearly always some lawlessness in the dispersing of picketers and in the treatment of strikers. Very likely it is a step toward committing them to an affirmation of a willingness to serve in war if they are called upon and withdrawing their moral support from those who will not. Perhaps its purpose is to keep them from demonstrating for the collection of their overdue salaries. Whatever is the hidden purpose, it is at best a gratuitous insult to the teachers, at worst a piece of hypocrisy.

Swearing the Teachers to Support Law and Order

A New Attack on Block-Booking

STEADILY the drive against the block-booking of motion pictures gains impetus. Large numbers of Protestant churches, the powerful National Welfare conference of the Roman Catholic church, the Motion Picture Research council, and other organizations have joined the crusade. And now the independent theater exhibitors have crashed the gates of congress with a new bill, sponsored by Representative Patman of Texas. The bill, number H.R.8686 (not to be confused with the Patman bill H.R. 6097, to establish a federal motion picture commission), confines itself to three provisions which are accurately summarized in the title: (a) To prohibit the compulsory block-booking of motion pictures; (b) to compel the furnishing of accurate synopses offered to theater operators before the same have been released and reviewed; and (c) to amend section two of the Clayton act to make it apply to license agreements and leases as well as to sales in interstate commerce. The Christian Century heartily endorses this bill and commends it to its readers. The producers will probably never give up block-booking until compelled to do so. The public will never be able to choose the pictures to be shown in its neighborhood theaters until block-booking is abolished. Since the present congress will adjourn within a few weeks, it is highly important to get action upon this bill at once. Those who want to do something practical, therefore, will write their congressmen immediately, urging support of this bill.

Producers Make New Counter Attack

ALARMED at this increasing public outcry against block-booking the motion picture barons, through the Hays office, have devised a new scheme for "educating" the public concerning this practice. In substance the plan is this: Mr. Hays will send without charge a speaker to any church or club conference where the matter of block-booking is to be discussed. His speaker will come prepared not only to defend the block-booking practice, but to challenge the local community with this proposition: If its exhibitors will agree to give up their best box office attractions and take in their place certain films of approved quality, then the industry will no longer bother the community with block-booking regulation. There are at least four catches in this proposition. First, the printed contracts which the exhibitors have to sign for their 1934-35 pictures do not include any such alternative. They require the exhibitor to sign for and pay for *all* the pictures of a block (a block consists of the entire year's output of any company) with permission to return only the ten per cent allowed in the new code. Second, it puts the whole burden upon the local exhibitor and none at all upon the producer. Third, it evades the central issue, which is the *right to buy pictures in an open market.* Until that right is established, the exhibitor is not free to choose his pictures in response to

the demands of his clientele. Fourth, it cynically assumes that the best box office attractions are only the unwholesome ones, and seemingly withdraws only such pictures from the exhibitors. As a matter of fact, however, many of the best box office successes have been fine pictures, such as "Little Women," "Cavalcade," "David Harum," and "Death Takes a Holiday." The exhibitor who accepted the Hays office plan would have to give up these pictures and accept *only* those good pictures which have not proved big money-makers. Even if the proposition did not contain these loopholes, the public would hardly be expected to take it seriously. It remembers too well the broken promises of the industry during the past twelve years.

From Re-Thinking to Re-Building Missions

RETHINKING missions is entering on a new phase. To study the fields, find the facts, appraise the work hitherto done, enunciate principles and awaken the church at home to a fresh sense of its responsibilities was in itself an enterprise of immense scope and importance. But the significance of this foundation will depend upon what is built on it. To insure that what has already been done by the laymen shall not evaporate in words but shall be carried into action, there has now been organized a national committee for what is to be called the Modern Missions movement. To rehearse the already familiar facts of this whole effort to adjust the missionary program to the world's need, it has now passed through three aspects. First, there was the work of the fact-finders, carried out under the direction of the Institute of social and religious research and with the aid of twenty-eight expert investigators in foreign fields. Second, there was the work of appraisal performed by the commission of which Professor Hocking was chairman. Third, there was the dissemination of the results of this research and appraisal, partly through publications—the widely circulated "Rethinking Missions," the three volumes of regional reports, and the four volumes of fact-finders reports—and partly through the extensive series of public meetings held throughout the country by members of the laymen's commission and by the "National Commission for Presentation of the Laymen's Foreign Missions Inquiry," not to mention the vast amount of publicity given to the matter in both the secular and the religious press. To carry the movement into its fourth phase, the national commission has reorganized itself, with slight changes in personnel, into the "National Committee on the Modern Missions Movement," of which Dr. Ernest Graham Guthrie is chairman and Dr. Charles J. Ewald executive secretary.

The Program of the New Missions Committee

TO KEEP the record clear and to prevent misapprehensions, it should be said first of all that this national committee does not intend to become another mission board or to initiate or support independent or specific projects. The range of its activities for the present may be stated in its own words:

> To seek out, endorse and encourage cooperation with concrete enterprises on the field which, under whatever auspices, are undertaken and prosecuted in harmony with the principles and recommendations of the report of the laymen's inquiry, more especially the following: (a) Those agencies and enterprises having, or cooperating in, a comprehensive objective and balanced program in which evangelistic, educational, medical, agricultural, industrial and social service obtain, and that seek the regeneration of individual units and their integration in the socio-religious world order which Jesus called the kingdom of God. (b) General organizations and specific pieces of work that have intensive concentration of personnel and funds which accents the quality of the product regardless of statistical results. (c) Enterprises where the concept of missionary duty involves the unhurried permeation of the total life of communities by the spirit of Christ, through more carefully selected and better trained personnel which is not burdened with institutional and administrative routine. (d) Enterprises whose leadership recognizes that God has been present in the hearts and hopes of peoples from the beginning of human life and who try humbly and with generous sincerity to share all they have learned of God through Jesus Christ. (e) Christian leadership from abroad that not only definitely recognizes its temporary tenure, but which is actually putting into effect the gradual transfer of responsibility to nationals who have been prepared for leadership by participation. (f) Those agencies at home and abroad that are committed to genuine administrative unity, while safeguarding diverse experimentation and types of work.
>
> To communicate with boards and other agencies to ascertain what work abroad they would suggest as being in full harmony with the specifications named above in order that information may be communicated to those who wish to support such types of work. The starting or maintenance of specific projects is not a part of this plan.

Who Moved David to Number Israel?

NATIONAL statistics of church membership are so notoriously unreliable, even when compiled with all possible care, that they are not to be taken too seriously. Especially must any comparative statement of gains and losses be understood to be subject to a wide margin of error. Even the Roman Catholic statisticians complain that they cannot get complete or reliable returns. And if they cannot, who can? Nevertheless, the Christian Herald's annual summary, compiled by Dr. George Linn Kieffer, which is the best we have between the decennial census reports, is always worth noting. The total membership of all the churches, Christian and Jewish, is a little over 60,000,000, or not far from half of the total population. The net gain for the year was a shade better than one per cent. Baptists, Methodists and Lutherans each gained approximately two per cent and Episcopalians about one per cent. Presbyterians and Congregationalists lost nearly two per cent according to these figures. Some of the smaller bodies had higher rates of increase—culminating in the brilliant record of the "International Church of the Foursquare Gospel" which, having apparently just broken into the list, has its entire membership (an even 75,000) credited to it as a net gain for 1933. Roman Catholics, with 20 million members (14½ million over 13 years of age), had an increase only one-eighth that of the Baptists and Methodists

XUM

together, whose aggregate total membership is somewhat less and whose adult membership is somewhat more. In the light of all these figures, taken for what they may be worth, one thing is clear. No one denomination is running away with the country. There is as little statistical evidence of success in making America Catholic as in making it Baptist or Spiritualist. (The Spiritualists, in fact, claim a 30 per cent increase, but on a very small base.) The question is whether all the churches together can make America Christian. Appropriately, opposite the name of "The Church Invisible" is the notation "no statistical report submitted." True enough, in more ways than one.

Methodist Commission Declares War a Sin

MEETING at Evanston, Illinois, May 14-16, the Methodist general conference commission on world peace adopted a platform having three main planks affirming: first, the duty of Christian men and of the church to dissociate themselves absolutely from war and from all preparations for war; second, the necessity of devising and sanctioning social and international machinery of a different order for settling controversies among nations; and third, the importance of removing the causes of war by minimizing the economic and political friction incident to exploitation, imperialism and the conflict of national and financial interests thereto. Specifically, the commission urges an investigation of the munitions industry, the authorization of an embargo on arms and credits to war-making nations, and the withholding of appropriations to carry out the naval construction program of the Vinson bill. Most striking of all, perhaps, is the outright declaration that "war is sin." The corollary of this is: "No Christian should engage in any war for any purpose or give his sanction or approval. This means that a Christian should refuse membership in any military organization whose purpose is the training of men to kill their fellow men or propaganda in support of the idea of military preparedness." A pronouncement by the commission on world peace must not be understood as an official declaration by the whole Methodist church, much less as the definition of a position binding upon all Methodists. Nevertheless it is a very significant utterance indicative of a large body of influential Methodist opinion. It is in line with resolutions previously adopted by the general conference.

Pouring Oil and Water On the Same Fire

NOTHING could be much more stupid and cruel than for the nations which are at peace to continue to supply munitions of war to those which are fighting, knowing that any fight anywhere is at any time likely to start a conflagration everywhere. The state department—which is our "department of peace"—is doing the best it can to promote friendly relations not only between the United States and our neighbors to the south but also among those neighbors. Mr. Hull at Montevideo was eminently successful as an ambassador of good will. And at the same time American manufacturers, and European manufacturers as well, are furnishing the arms and equipment with which Bolivia and Paraguay carry on their jungle warfare. They are not smuggling these munitions out under false invoices but are shipping them in the regular course of business. It may be well enough in matters of charity not to let one's left hand know what one's right hand does; but if one hand shows a disposition to distribute the instruments of destruction for its own profit while the other tries to confer benefits, there would be a distinct advantage in establishing a better understanding between the two members. American business can tear down faster than American diplomacy can build up, and it ought to be made to stop. We are not the only sinners. The League of Nations has for months been lending its good offices to settle the Chaco dispute, and member nations of the league have been furnishing the weapons with which the fight is carried on. Similarly, Colombia and Peru, both of which are in default on bonds held by American creditors, have had no difficulty in getting fresh credits to purchase bombing planes and other equipment in American markets in preparation for fighting out the Letitia dispute which the state department and the league are trying to help the disputants to settle peaceably. It should not be necessary to wait for a full investigation of the munitions industry before something is done about that. Action on a situation so obvious does not require extraordinary wisdom but just elementary sanity.

Is the Church Mind on Liquor Changing?

CAUTION must be exercised in estimating the importance of the action of the New York East conference of the Methodist Episcopal church with regard to liquor control. A vote in one conference by no means indicates that the entire denomination—which contains somewhat more than a hundred such conferences—is in agreement. But that there is significance in the resolution adopted by this conspicuous unit of the Methodist body can hardly be denied. No denomination has surpassed the Methodists in loyalty to and effort on behalf of prohibition. In the eyes of the wets the two words, "prohibition" and "Methodism," have been practically synonymous. Now to have a Methodist conference, while affirming its faith in prohibition as "the ultimate solution," declare that the present line of attack on the evils of the liquor traffic should be through the establishment of a public monopoly, both for manufacture and distribution, indicates that great shifts of opinion are taking place inside the Methodist ranks. Faced by the acknowledged excesses which have accompanied the return of legalized liquor, the New York Methodists have apparently concluded that the problem is essentially that of all private profit-making, heightened by the fact that in this case it is dealing with an industry which is anti-social in its effects. The Methodists of this conference therefore propose to shift their attack to the profit element. They are ready to

XUM

brave the admitted dangers involved in turning Uncle Sam into a liquor dealer; they call for the "social ownership of the means of liquor production, distribution and sale without profit to anyone, not even the government." And if the former advocates of repeal keep on insisting that the survival, and growth, of bootlegging results from the unconscionable profits being extracted, it is hard to see how this new form of Methodist attack can be logically resisted.

First Steps Toward a Free Church

FOLLOWING the editorial of last week on "An Ascetic Church," a further discussion is called for to consider what practical steps are to be taken if the Christian church is to recover its freedom of action as the instrument of the social gospel. The church has, historically, sold itself out to the secular system—to the political state and to the capitalistic economy. How can its bad bargain be broken? How can it disengage itself from its subservient alliances with secularity and begin to function as the divinely constituted organ of the will of God in the totalitarian order of human life? Is is a big question, too big to be answered by any wholesale formula, and much too big to hope for any comprehensive action upon it by a church long habituated to its comfortable status as an essentially secular institution.

But there are points at which beginnings may be made, beginnings which carry their own imperative without reference to an ultimate philosophy of the church. These beginnings are of such a nature that, if made, they will open the way for further action and for a clarification of the ascetic principle upon the acceptance of which the social freedom of the Christian church depends. It is quite out of the question to expect any comprehensive revolutionary action. Protestantism has no organic apparatus by which to effectuate a revolutionary pronouncement, even if it had the mind to make one. But it does not have the mind to take any such stand. And its divided membership cannot be brought to see an issue of such magnitude in terms of an abstract principle. But the churches can be brought to see specific issues, little bits of the great issue, one at a time, and there is ground for confidence that they will act upon such issues with courage when once they are clearly discerned.

Certain specific issues lie ready to hand, and if the conscience of the church is ready to act there is no excuse for delay. The way for the church to recover its freedom is, therefore, bravely to assert it in those concrete issues which have now ripened into moral imperatives—and take the consequences! The courageous assertion of the church's independence in just one concrete issue between itself and the state, or between itself and the prevailing economic system, will not only open the way for similar action on other concrete issues but will bring out and establish the general principle upon which the Christian church bases its existence as a social institution and proposes henceforth to act.

The most acute aspect of the church's subservient relation to the political state, in Anglo-Saxon countries at any rate, is that of war. The matter has become a vital issue only since the world war. Prior to this period the church, with only rare voices raised in opposition, accepted without challenge the presupposition that its duty was to bless and support the state in any war which it might wage. The state never for a moment doubted that it could count upon the devoted and powerful support of organized Christianity to invest the war with divine sanction and to mobilize popular feeling behind it. There was only one sovereignty to be considered, and that was the sovereignty of the state. The idea that the Christian church was clothed with a sovereignty of its own for the exercise of which it was morally responsible, simply did not define itself in the Christian mind. Such a concept was regarded as the essence of rebellion or treason, and the Christian mind was able to discern no loyalty which transcended those ugly categories.

The point has now been reached where the ethical incongruity of this subservience is bringing grave disquiet to the Christian conscience. How can the traditional alliance with the state be annulled with respect to the war system? Two proposals are now current among the churches which indicate the initial steps by which such an annulment may be achieved. One is the proposal that the church shall by declaration serve notice upon the state that it will not bless or support another war. The other is the proposal to dissolve the official connection between Christianity and the war system symbolized by the military chaplaincy.

On the first of these proposals a number of church groups have already taken affirmative action. The recent poll of the Protestant and Jewish clergy brought out the fact that 14,000 ministers believe that the church should completely separate itself from the state in respect to the war system by a solemn declaration that it would not sanction or support any future war. Only 4,638 of the 21,000 ministers replying held to the traditional position.

The implications of this expression of clerical conviction are profound. It gives a measure of the progress that has been made during the past decade and a half. What is now needed is that the issue shall be brought before all representative church bodies and freely discussed. The laity will be slower to respond than the clergy, chiefly because the laity have not shared in the thorough discussion of the question as have the clergy. Christian citizens are still cowed by talk of "rebellion" and "treason," and can only with great difficulty realize that the state may itself be guilty of "treason" against the sovereign church. A widespread renunciation of war by Christian bodies will go far toward establishing in the church's own mind and in the mind of society in general the fact that the Christian allegiance is to a sovereignty which transcends all other sovereignties.

The proposal for dissolving the military chaplaincy is more simple, and raises questions less fundamental,

XUM

but it is imperative. It offers a means of dramatizing the church's determination to sever its alliance with the political state in the matter of war. The chaplaincy is not a function of religion; it is a function of the war system. In the military chaplaincy we have the formal nexus between the church of Christ and the war machine. War makers consider the chaplaincy an invaluable asset. For the minister of Christ to accept a status in which his profession as a minister is subordinated to his profession as a soldier unquestionably tends to strengthen the military control in the eyes of the rank and file and of the general community. It represents the shrewdest strategy on the part of the war system. The function of the chaplaincy is quite as much to militarize the churches as to Christianize the army. And these Christian ministers decked out in the regalia of Mars do not disappoint their masters.

It is not necessary for the Christian minister to become an official part of the war system in order to do Christian work among soldiers. Not a single Christian reason can be given for it. The proposal to withdraw the official sanction of the Christian church from this military institution involves no purpose to withdraw the Christian ministry from the army. Soldiers need the ministrations of religion and the churches certainly should offer their ministers for the purpose. But they should go as Christian ministers, not as army officers. Their own profession is the highest known among men, and should not be smothered by or subordinated to any other allegiance.

The church can easily get out of the chaplaincy business. The Federal Council acts for Protestantism in supplying the chaplaincy with men. Here is one vital point at which the various denominations can take hold of the war issue. The surrender of this function by the Federal Council would dramatize the enlightened stand of the Christian church and open the way for the recognition of the church's own sovereign place in the social order.

Another concrete issue challenging the freedom of the Christian church was precipitated by the supreme court's decision in the case of Professor Macintosh, denying his application for citizenship on the ground that it is the duty of the citizen to hold his conscience subject to the will of congress, and to subordinate his own conscientious conception of the will of God to the act of congress as the final and authoritative interpretation of the will of God. This case has been discussed so fully in these pages that it must suffice in the present connection merely to point to it as the most overt challenge which American Christianity has ever received. But to this must be added the sorry comment that the American church, though it had the backing of the powerful minority opinion written by Chief Justice Hughes, has apparently accepted the court's decision with complacency. Here is an ideal occasion for the Christian church, by repudiating the supreme court's decision, to put itself in a relation of moral tension with the state, that kind of tension which spells progress, and through which the social function of the Christian institution is normally exercised. It is not yet too late for the church to take up this issue.

In the economic field, the problem is even more difficult than in the political. The relationship of the church to the capitalistic economy is so intimate, so integral and so seductive that the problem of disentanglement, even if the church were disposed to undertake it, is almost beyond the range of practical imagination. There can be little doubt that the Christian church has allowed itself to give to the economic system hostages of too great value. We do not refer to the historical fact that the Protestant ethical and religious emphasis has been largely determined by the capitalistic economy. Any consideration of this aspect must be waived at this time. But we refer to the vast institutional dependence of the Christian church upon capitalism, a dependence which is bound to constrict the church's freedom of action in meeting the crisis which now confronts it.

The church itself is a huge capitalistic corporation with an enormous stake in the status quo. A tiny hint of this situation was contained in the naive apology of Dr. Hugh S. Magill, religious education secretary, who resigned his connection with an organization designed to protect the holders of utility securities against the public ownership of these utilities. Dr. Magill indicated that among his motives for heading this organization was the fact that a million dollars of such securities was owned by the Methodist education board, and $600,000 of the same by the Methodist board of ministerial pensions. He wished to preserve the value of these securities for the Methodist denomination!

The churches have hundreds of millions—perhaps a full billion dollars—invested in this manner. Without doubt many of these securities represent business enterprises of dubious character socially, and some clearly bad. The press carried a dispatch from London last week saying that widespread protest from the clergy had finally induced the clerical pension board of the Church of England to surrender $50,000 in securities of Vickers, the munitions makers. The effect of a thorough examination of the securities held by the churches would, one may easily believe, lead to some astonishing discoveries of the same character.

The question, however, is deeper than this. It is not whether the church's securities in specific cases represent businesses that are contrary to Christian ideals, but whether the Christian church may properly function in this manner even though its securities are quite respectable. There is surely both an incongruity and a handicap here. Consider the vast indebtedness that now rests upon the churches—the debts of denominational societies and the debts of local churches—estimated to be in the neighborhood of a billion dollars! Let us put the question concretely: Should a Christian church *ever* build a house of worship for the cost of which the money is not already in hand? Credit is the essence of capitalism. But the obverse side of credit is debt. And debt is the nemesis of capitalism. The Christian church, seduced by the lure of mammonism, has enmeshed itself so deeply in the speculative and profit-making system represented by the debt-credit structure of capitalism that it is not strange that Goodwin plans and all kinds of shoddy and bizarre devices,

XUM

incompatible with the dignity of religion as well as its ethical character, now make their easy appeal as offering the only way by which the church can be saved from financial ruin. Can we expect Christianity to function with creativity and ethical power when the roots of its institutional support are thrust so deep into the soil of the capitalistic order?

This is not a subject upon which we care to speak with over-assurance. But the question should be raised —and today more sharply than ever. The Christian church is top-heavy with institutionalism. The bare operating of the ecclesiastical machine diverts attention and spiritual power from its religious function. It also creates moral confusion—the successful operation of the machinery becoming a substitute for the bearing of the Christian testimony. The organization of Christianity has today become inordinately complex and requires to be simplified by the detachment of the church from its complicity in the economic system.

Only an ascetic church can be a free church. And it is high time that Protestantism undertakes a study of its commitments to the political and economic order, with a view to deciding upon those specific acts of renunciation which are prerequisite to the establishment of that freedom and sovereignty without which the Christian church as the unique social organ of the kingdom of God cannot perform its divine function.

Is the New Deal Complete?

IT is likely that the President will heed the demand of General Johnson that the national recovery review board headed by Mr. Darrow be "abolished forthwith." Or, if not abolished, allowed to fade out of the Washington picture. The board, in its first report covering eight industries, has placed itself too uncompromisingly in opposition to the philosophy as well as to the practice of the NRA to make a continuation of its relation to that organization feasible. After such a head-on collision, either Mr. Darrow or General Johnson will have to go. And the President's decision can hardly be other than against any more Darrow reports—at least, just now. However, the Darrow report may yet prove of enormous value to the President in pursuing his course toward the ultimate ends which his new deal envisions. Expedience may constrain Mr. Roosevelt to get rid of the review board, but after the board has gone he may make good use of its report in reconsidering and revising the administration program.

The fact is that the Darrow report exploded in Washington just at the moment when some sort of explosion was badly needed. The administration's recovery program has been settling rapidly into a mood of satisfaction with half-measures, or even an acquiescence in an entire lack of results, which has brought dismay to thoughtful observers who have hoped that the new deal would bring permanent and important social readjustments to American life. Under increasing pressure from conservative quarters, the democratic party leaders have become concerned that big business interests shall decide that they have "nothing to fear" from continued democratic success in the fall elections. Even the brain trust has given signs of contentment with half-loaves, or a few crumbs. Professor Berle told a New York audience last week that the depression is over (and was rebuked on the spot by Mrs. Roosevelt for doing it!). Professor Tugwell is now reported to be satisfied with the travesty of the pure food and drugs bill which he started to obtain from congress. And Professor Moley opens his signed editorial in the current issue of Today, his semi-official administration organ, with this sentence: "With the passage of the stock exchange bill, the new deal is practically complete."

Complacency and self-deception of this sort are the most dangerous enemies which the Roosevelt administration has to face. If Mr. Roosevelt will consider the actualities of the situation, we are confident that he will see that any genuine new deal, far from being completed, has hardly begun to be achieved. If, to placate next November a conservative vote which is psychologically beyond placation, the administration were to settle down at this point and cry "Thus far and no farther!" it would by that act destroy all hope that the exigent and basic issues of American life will be solved under its leadership. To say that the emergency measures of last year—most of which expire in another year —and the three financial measures which are supposed to take some of the skullduggery out of one phase of our economic life (the banking bill, the securities bill, and the still unfinished stock market bill) constitute a complete new deal for America would be equivalent to confessing the superficiality and inadequacy of the administration's program. Yet that is what certain administration apologists are saying!

We do not believe that the President himself has been deceived as to the tentative and exceedingly modest character of the achievements of his administration up to this point. We believe that he knows, perhaps better than any other man in the country, that the measure of business revival which has been registered—and which is serving to bring the ingrained toryism of most business men so quickly back into prominence—has had little behind it other than the lavish distribution of public funds, through the various kinds of loans to farmers, through the scarcely disguised CWA dole and the undisguised FERA dole, and through the expenditure of the PWA billions. He knows that unemployment remains at staggering figures, and that relief rolls are at a new peak. He must have pondered the long-range significance of recent talk about regarding at least 6,000,000 unemployed adults as a normal condition of affairs, never to be avoided. He knows that the problem of foreign trade is as far from a solution as on the day he took office; that Mr. Wallace's "America must choose" dilemma is still completely unresolved. And his declared intention of asking the next congress to provide for federal unemployment insurance, old age pensions, sickness insurance, a federal housing program and a permanent federal system of public relief shows that he recognizes how far short his new deal

XUM

still falls of completeness when it comes to dealing with social issues.

For this reason it is not fantastic to surmise that, while Mr. Roosevelt may feel it necessary to hand Mr. Darrow his hat with one hand, he may use the other—out of General Johnson's sight—to pat the father of the Darrow report on the back for having done his administration a real service. It has been at NRA headquarters, more than anywhere else in Washington, that the tendency to be content with half-loaves and crumbs has been most apparent. Despite all the thunders that have accompanied General Johnson's administration, the actual operation of the NRA has done little to prove that big business interests have been subjected to social control any farther than their own desires permitted. The codes have put prices up, but attempts to increase wages commensurately or to reduce working hours to a point where industry would absorb the army of unemployed have conspicuously failed. And "enforcement" is still so largely confined to verbal threats that no one in the country knows whether it will ever be established over more than roadside restaurants and basement pants-pressers.

It is hardly a reply to the Darrow report to shout that it is the work of socialists and anarchists. Even if the allegation were true—and so far as Mr. Darrow is concerned we suspect that he can present evidence of greater regularity in voting the democratic ticket than either General Johnson or Mr. Richberg—that would have more bearing on the wisdom of the administration than on anything else. The review board was appointed by the President, and it is wholly unlikely that he constituted it without consulting with the officers of the NRA. More than that, the report was signed by all but one of the members of the board; a remarkable fact when its official status is borne in mind. And even the one dissenting member, Mr. John F. Sinclair, the Minneapolis financial writer, stated in his dissent that "a great many of the completed codes, now exceeding 390, embracing 90 per cent of the industrial payrolls of the nation, were hastily drawn and will have to be amended to protect the little business man from exploitation and monopoly."

This conclusion which even the dissenting Mr. Sinclair reaches is, of course, the nub of the contention of the Darrow report with regard to the present status of the NRA. Taking up eight industries in order, what the review board reports is, essentially, this: That most of the codes have been written by trade associations which were controlled by the big units of the industries concerned, and that administration of the codes favors those same big units. This is just what Senator Borah and Senator Nye have been charging ever since the opening of congress. And the extravagant nature of the personal attacks on Mr. Darrow for giving such a conclusion official standing will lead some to suspect that the NRA officers are not unfamiliar with the legal aphorism, "When you have a poor case, belabor the opposing lawyer."

Parenthetically it may be remarked that one section of the Darrow report which the NRA points out as evidence of its unreliability may, on reflection, be seen to be quite otherwise. The report speaks of the cleaning and dyeing code as one which fosters no monopolistic control, and the NRA retorts that this code has made more trouble than almost any other. But may this not signify that under the system of "voluntary compliance" of the NRA, the only code which will work efficiently is one where the industry is so dominated by a monopoly that the little fellows are cowed? And is not the dyeing code, therefore, evidence that as long as the government leaves enforcement up to the industry, the result must be either monopoly control or incessant chiseling?

It should be noted, also, that the Darrow report reaches the same conclusions with regard to the movie code that have been reached by practically all the independent bodies which have given careful attention to the matter.

Of more value to the President than this review of the working of eight specific codes, however, should be the covering statement with which Mr. Darrow and Mr. W. O. Thompson, another member of the board, transmitted the report proper. The President may use the report itself to jolt the NRA, and his administration as a whole, out of the mood of complaisance and compromise that was settling upon it. But he will be well advised if he takes the supplementary statement apart for his own reflection. Is it true, as the report claims, that the idea of "fair competition" in a profit-making order is a contradiction in terms; that "all competition is savage, wolfish and relentless and can be nothing else"? Is it true that "one may as well dream of making war ladylike as of making competition fair"? If it is true, then the President's mind should come to grips with the reality of the choice which the Darrow-Thompson statement places before him, "between monopoly sustained by government, which is clearly the trend in the NRA, and a planned economy which demands socialized ownership and control, since only by collective ownership can the inevitable conflict of separately owned units for the market be eliminated in planned production."

As Mr. Roosevelt contemplates the future of the new deal, he may discover that in the very harshness with which this alternative has been laid before him, the way has been pointed out by which his administration can be saved from frustration and ultimate failure.

Strong Language

EDITOR THE CHRISTIAN CENTURY:

SIR: When men interlard their otherwise dull speech with a number of oaths, they are said to use "strong language." But they are in reality weakening language. The word "damn," for example, may be used with fitness on certain occasions, but when it is used in every other sentence, it loses all its pith.

A poet still living, Sir William Watson, once wrote a number of fine sonnets in condemnation of Abdul, the sultan who at the time was massacring Armenians. One sonnet ended with the line, "Incomparably beyond

all mortals damned." In such a line the word is strong, but only because it is a word reserved for its right use and not made the cheap expression of an ill-furnished mind.

It was of the same Abdul that a famous preacher, Joseph Parker of the City Temple, London, made his most memorable outburst. Speaking theologically, he said, "God damn the sultan!"

That again took its character because the preacher did it once; if he had always been damning this or that person, no one would have noticed it.

There are many in this generation who are full of strange and also of stale oaths. It may be useless to appeal to them on the old grounds. But they might be told seriously not to use weak language; not to debase the coinage; not, in fact, to bring in a policy of inflation in language.

If they are seeking for an adequate expression of their feelings, they may learn, as many players of golf learn, that a little golf leads to much swearing; much golf leads to a sober use of language. It is unequal to the occasion.

There was once a costermonger in London, and the men of his trade are supposed to have a gift in language. His barrow, full of apples and turnips, was upset on the top of a hill and all the goods rolled down. The onlookers gathered round with feelings of expectation and even awe to listen to his comments as he surveyed the ruins.

"Words ain't equal to it," was all that he said.

No: words are not equal to it, as you yourself said on that afternoon when . . .

Yours in our common aversion to all weak language,

QUINTUS QUIZ.

VERSE

Let Us Go Back

LET us go back
To the simpler and better things;
Let us retrace our steps
From our greed-born bickerings
Back to the quietness
Of plain, good, friendliness.

Let us go back
To the old roads of beauty's quest;
Let us again find joy
In the fields and the woods, possessed
By the thrill of the spring,
And of summer wandering.

Let us go back
To old-fashioned content, our wealth
Found in the garden nooks,
And beneath home roofs. Let the health
Of the trees and the grass
Be ours, as the seasons pass.

THOMAS CURTIS CLARK.

To One Struck Blind

BETTER be blind because of sudden thunder
That tears the sky apart for one held breath;
Letting through a flash that bursts asunder
The delicate veil of sight; better a death
That wins no quick repose, that ends with giving
Eternal black monotony of living. . . .

Better by far than go with vacant gaze
Where all is literal and Death a stranger
Who comes but once; where dull unstippled days
Heap dust upon a disremembered manger.
Rather than live and see to eat the rind,
Deprived of fruit, better be dead, be blind!

SEYMOUR GORDDEN LINK.

Banners

I WALK with banners though my step be slow;
Banners that wave clearly on high road or low.

Crimson banners ragged with the storms of years,
Flaunt their remnants bravely over new frontiers.

Viridescent banners hiding in their folds,
Youth's spirit of adventure seeking fresh footholds.

Azure banners wearing Faith's white name thereon,
Pointing to the sunrise of another dawn.

I walk with banners though my step be slow;
Banners that wave clearly on high road or low.

MARY CHANNEL STEVENS.

Wayfarer

IF I would live always alone
And always apart,
I should build, out of mortar and stone,
House for my heart.

But since, out of peace and not pain,
All beauty is made,
I shall build out of bird-song and rain,
Sunshine and shade;

A roof of the stars, and a door
Of wind over water—
And the grass of the meadow, my floor.
Not stone and mortar

Can make me the house that my heart
Must have for its own;
I shall live without walls, not apart,
And never alone.

CARL JOHN BOSTELMANN.

XUM

A Real Job --- or a Meal Ticket?

By Fred Eastman

JOHN SMITH wants a job. He is about to be graduated from a university. He knows that he is going out into a country where there are ten million unemployed men. He doesn't want to be among these unemployed. Rather feverishly, therefore, just now he is seeking everywhere for a job.

Is it a real job he wants, or is it just a meal ticket? By a real job I mean a task big enough to call forth all he has, to make him want to accomplish it so much that he will sacrifice for it, go hungry for it, go to jail for it, and even go down on his knees and pray for it. By a meal ticket I mean a routine job with a salary attached sufficient to provide the creature comforts of life.

Let there be no mistake here and no scorn for routine jobs and salaries. The bulk of the work of human society is done by those in routine jobs with meal tickets attached. Nevertheless, John Smith might do well to think of the bigger job first and of the meal ticket job second. For if the study of biography is any clue, it seems that those who have tackled the great jobs have somehow managed to secure their meals along the way.

Let us be specific and consider some of these real jobs which just now are going begging—waiting for men of sufficient imagination and courage. They will make no appeal to the average run of John Smiths. But this article is written for the few beyond the average.

An H. G. Wells for America

First, there is the job of interpreting to the masses what the scientists and scholars of our day have been discovering, and in turn, of interpreting the needs of the masses to the scholars and scientists. It's the job of doing for America what H. G. Wells and George Bernard Shaw have been doing for Great Britain and Ireland. They have not been mere popularizers. They have brought their own critical powers to play upon the mass of data and ideas that the scientists of their countries have been collecting. Mr. Wells through the novel and Mr. Shaw through the drama have then tried to make clear the meaning of those data and of those ideas for human life. They have visualized it so that the man on the street could think of it in his own terms. By doing that they have helped him understand something of the forces, the stresses and strains, that pull upon him. And what greater work could anyone do than to bring a measure of understanding to human beings? Now no one in America has done quite that thing. To be sure, we have Walter Lippmann, but he still functions largely among the intelligentsia. What we need is some one—or rather many—who can take the arts of the novel and the drama and through them make great ideas walk across the pages and across the stages so that even the humblest workman can see and understand them. There's a real job for John Smith, which he may see beckoning on the horizon when the days of the cruel struggle for an immediate meal ticket have given way to a measure of security that allows time for reflection and a chance to work creatively for the joy of working.

Redeem the American Theater

Second, there is the job of redeeming the American theater. The leading dramatic critics have been referring to the "late American theater." Within the past month the last theater has disappeared from the block around Times square, Broadway and Forty-Second street in New York—they have all gone over to burlesque and honky-tonk and flea circuses. To be sure, there are still theaters further up town and the season has been fairly good for the first time in years. But the road has disappeared. In Chicago there have been less than half a dozen good plays in the past year. Arthur Hopkins, one of the ablest and most far-seeing of New York producers, says that what killed the American theater was an over-dose of realism on the one hand and greedy business methods on the other. Promoters got hold of the drama and turned it into a get-rich-quick show business. Whatever did it, it is now practically dead outside of New York and two or three other large cities.

But the theater has been dead before. And it has been resurrected by the power of religion. Dean Inge, writing about the prophet this generation needs, says: "And when this prophet comes I think he will choose to speak to his generation not from the pulpit nor from the printed page, but from the stage; a great dramatist might help us find our souls." If the theater is to be made ready for such a prophet, it must first be resurrected—and to a new kind of life.

A new American theater! Why should we not have a string of a dozen great national theaters across the country, located in strategic centers, each with its own repertory company and each one devoted not to making profits for a few profiteers, but to portraying and interpreting the life of the spirit. Entertaining? Yes, but more than entertaining—giving people something to think about, kindling their imaginations, lifting their hearts, sending them out into the world again with fresh insight and new hope. A theater of the people and for the people and dedicated to their highest development. There's another job for John Smith!

Give the Midwest a Great Newspaper

Third, there is the job of providing the middle west with a great newspaper, one that will do for this section of the country what the New York Times does for the east. A newspaper run not for the sake of upholding one man's point of view, or of maintaining the status quo in our economic life, or of furthering the fortunes of a particular political party. No, we've had enough of that. We need a newspaper that will print all the news that's fit to print—and *only* the news that's

fit to print—and that will keep its private grudges to the editorial page and not use them as a sieve through which all news must filter. A newspaper that will have some sort of perspective on human life, a perspective that takes in the upward struggle of mankind for at least the past twenty centuries. A newspaper that counts human life more sacred than money or material things. A newspaper that has somewhere in its heart a picture of a better world and a resolution to do its part to make it better. Found that paper and sell it to the middle west! There's another job for John Smith!

Provide a New Church Leadership

Here is another: It is the task of providing a new leadership among Protestant churches. We need a leadership that will take the vast energies that have been going into church expansion and church machinery and turn them into church efficiency. As Arthur Holt has pointed out in these columns lately, most of our church machinery has been set up with the idea of church expansion as its goal. We have reached the end of that epoch. That job is done. A new job awaits new leaders: the task of making the church of tomorrow effective.

Can you picture that church of tomorrow as it might be—not only a body of worshipers, confessing their sins and bowing in reverence before God, but a body of men and women inspired and organized to go out and build a Christian community? Its gospel is one which says that human life is sacred because God himself has surrounded it with his affection, given it eternal value and cosmic significance. Worshipers with that gospel ringing in their ears and glowing in their hearts will want to apply it in their citizenship. That church will have its ancient sense of catholicity and authority restored. When that time comes, we will have not only new churches but new governments.

Reading a little while ago of the difficult days during the Civil War, I came across the story of a farmer in Iowa who had to choose between spending one of his few dollars for carfare or walking forty miles to cast his vote in an election. After some deliberation he finally chose to walk the forty miles. It never occurred to him that he might save both the dollar and the walk by not voting. Voting, to him, was a Christian duty, and there were millions like him in those days. Can the new leadership of the church of tomorrow restore that sense of Christian duty, and by it help to build the holy city? There's another job for John Smith!

The Obstacles—and the Precedent

The obstacles in the way of any of these goals are enormous. Otherwise they would not be real jobs and would have been handled by lesser men long ago. In fact, any number of people will tell John Smith that these things simply cannot be done. I presented them to three friends—a professor, a young socialist, and a business man—and received typical reactions. The professor said: "You are a romanticist and you give me a pain with these proposals. The world has become such a complex tension of impersonal forces that it is impossible for any individual to accomplish such things. You should simply challenge the coming generation to smash what is wrong in the present order." The socialist said: "It's useless to try to do anything socially constructive under the capitalistic system. We must devote all our energies to overthrowing capitalism first. Then these reforms will come about quite naturally and easily." The business man—an unusually successful one—said: "Of course! Big jobs, but no bigger than have been accomplished by leaders in science and industry during the past thirty years. Go to it!"

But what is John Smith saying? That these jobs take money and he has none? They take something scarcer than money: they require intelligent insight, complete commitment, singleness of purpose, courage, and perseverance. Clara Barton had no money, but she started the Red Cross. Horace Mann had no money, but he laid the foundation of our public school system. Most of the real accomplishments you can think of—from the founding of great institutions, or the creation of works of art, to the freeing of slaves—were started by men or women who had no money, but a big idea. No, the alibi of no money won't do—not in the light of history and biography.

They Got a Meal Ticket Plus!

"Still," says John Smith, "there is the matter of that meal ticket." Well, let John consider three of his contemporaries: Norman Thomas, number one socialist, Philip Barry, playwright, and Henry R. Luce, editor of Time. Mr. Thomas early in his career after leaving theological seminary made up his mind to tackle the real job of establishing in this country a social system organized for public good rather than for private profit. He turned his back on a number of meal ticket jobs that would not help him toward that goal. He has struck persistently to his main purpose—and he has not starved. Philip Barry, upon graduation from Professor Baker's drama classes in Harvard, resolved that he was going to devote his life to writing worthwhile plays. He stuck to it through financial flop after financial flop. He tore up a contract offered from Hollywood. Today he is among the best of American playwrights. Henry R. Luce, with no greater financial resources than might be expected by the son of a missionary, shortly after leaving Yale joined with a young college mate in the effort to found a news magazine so ably edited that it would be indispensable. He has done it, and he has missed few if any meals.

On my study table is an old book which has something to say about meal tickets. It tells of certain young men who were challenged to go out and tackle some difficult jobs without meal tickets. Most of the young men felt that it would be useless to try. Not until the Roman system could be overthrown could anything worth while be done. Others felt that the jobs would take too much money; still others that it was all romantic moonshine. But some seventy of those young men volunteered. They were sent out without meal tickets or baggage. They went out worried and fearful, possessed of nothing but some big ideas and purposes. But they came back victorious and exultant, saying, "Lord, even the demons were subject to us!"

XUM

A Study in Black and White

By Elmer E. Voelkel

I HAVE JUST FINISHED reading Reinhold Niebuhr's book, "Reflections on the End of an Era." What impresses me most is the fact that life seems to him to be so clearly drawn. In the midst of baffling perplexities, he appears to enjoy the serenity of simplicity and the peace of sweeping generalizations. Nature and spirit are made mythological entities in order that they may be placed in vivid juxtaposition. Nature is thus opaque blackness and spirit is incandescent whiteness. The life and death of civilizations are as definite as in individual life. Capitalism is black and socialism, in spirit at least, is white. It may become somewhat dimmed by revenge as it gains power, but in its pre-incarnate essence it is pure white. There is only one method of basic change and that is by violence. Religion must be realistic in its evaluation of unredeemable human nature, and at the same time fanatical in its demand for perfection. Two such sweeping and mutually antagonistic convictions are held together by the assurance of grace, a piety in which black and white are united, without loss of intensity. The result is not gray. Black and white each in itself remains unchanged.

But is life as simple as that? Are its forms and processes so sharply distinguished? What does it mean, for instance, to speak of the life and the death of a civilization or of a society? In this connection, Mr. Niebuhr is obviously under the influence of Oswald Spengler. I have always found it difficult to take Spengler seriously when he describes the birth, growth, maturity and death of civilizations, because it has seemed to me that he gives reality to what is only a useful fiction. Civilization is a convenient term into which we pour all of contemporaneous life, or which we may employ for purposes of selection. Is it accurate to speak of the "character" of a civilization? Life at all times is a mixture, or a confusion, or, as the cynic would prefer, a mess. Its unity, if it has any, is in its organic character. It is always composed of accumulations from the past, particular insights and practices of the present, and a variety of dreams for the future. Life is always a composite.

Continuity in History

Mr. Niebuhr often concedes in his analysis what he denies in his generalizations, and his concession at this point is significant. He writes: "The Catholic church still lives and the old landed aristocrats have maintained a degree of social prestige in many nations. In England the feudal aristocracy learned how to absorb the plutocracy and thus escaped defeat at the latter's hands to this day. The processes of history are lenient as well as inexorable; and wherever an old force yields to rather than resists a new force in history it is usually able to save a remnant of its glory." "Remnant" seems to be an inadequate and reluctantly given recognition of the principle of continuity in history, particularly when one considers the present power of the Catholic church and the aristocracy of England. But such concession is sufficient to negate one of Mr. Niebuhr's underlying theses. Civilizations are not born and they do not die. Rather, to change the figure and to use his own metaphor, portions of the garment of society are worn out, or cut out, and new pieces are sewed on. The old garment is not discarded in favor of a new one. Consequently, I ask whether it is not meaningless to speak of the life and death of civilizations.

Generalizations That Obscure Reality

Furthermore, we have a right to challenge Mr. Niebuhr when he describes our present civilization as "capitalistic." This generalization, like that of civilization, may be used to cover a multitude of sins, and in ordinary intercourse is a valuable means of communication. It singles out for emphasis certain phases of our political and economic life. But if anyone imagines that our present society has a clear cut "order," the burden of proof rests upon him to demonstrate it. Mr. Niebuhr describes the advent of capitalism thus: "A capitalistic period of society was ushered in by a philosophy of liberalism, the economics of laissez faire and the ethics of utilitarianism." That liberalism, as he describes it, has been the philosophy of great numbers will go undisputed; that Adam Smith has been the saint of perhaps the majority of business men need not be challenged; and that the utilitarian ethic has been popularly preached may be accepted. However, as Mr. Niebuhr prophetically emphasizes, there is a vast difference between theory and practice.

One may wonder, for instance, when the majority of the owners of industry have subscribed to the liberal faith in the capacity of reason to direct the demands of the workers. And I do not believe that I shall be accused of being a reactionary if I suggest that the doctrine of laissez faire was not an actuality in industry even before the present administration. Restrictions of various kinds, tariffs, and labor unions had already seriously modified the doctrine when applied. And in many instances, powerful industrialists themselves sought to qualify the rigors of ethical utility. Mr. Niebuhr speaks frequently of the class of workers and of that of employers. Is it not true that some of the apparent resistance to radical change is due to the fact that the two classes are not clearly distinguished? Our industrial system, if it can be called a system in the strict sense, is a hodge-podge, as are theology, art, music, education, and every other phase of "civilization." But in order to fit his theories, Mr. Niebuhr must reduce these complexities to simplicities. Their behavior can then more readily be predicted.

Our capitalistic civilization is doomed because of what he calls "the logic of history." Here again, the principle of simplicity is invoked. Logic is made to walk with a sure step and never falters. History may at times be "rough," but that in itself is an evidence of

its crashing directness. One wishes at times that history were more logical. The task of the religionist would be much easier if there were such a clearly defined "logic of history," however "rough" its operation. The problem of evil would be materially simplified, if events could be made to exhibit a consistent logic. There is a sense in which it is true that "the wages of sin is death," but the "law" is very general in its operation. Not every violator is given his merited punishment, nor are the virtuous always rewarded. Abraham Lincoln issued the emancipation proclamation, convinced that it was decreed by God and was an expression of irresistible destiny. Here one may expect to see a clear manifestation of the "logic of history." But Mr. Niebuhr would be the last person in the world to argue that the Negro is free. Life does not work so simply as that. No victory is ever complete, and no defeat is ever conclusive. The dialectic of history is a useful fiction and perhaps an inevitable overrationalization needed to inspire the downtrodden, but it is indeed romantic to endow it with life. This is typical of the error running through the thought of Mr. Niebuhr. He confuses inspiring myths with actualities. In spite of his penetrating realism, it is obvious that he substitutes new illusions to replace those which he has destroyed. Capitalistic civilization and the logic of history are cases in point.

Sin of Capitalism

That we are moving from capitalism to socialism is taken for granted by Mr. Niebuhr. Capitalism is in the state of decay and only death awaits it. This is a portrait done in black. Is there not a ray of light to relieve the gloom? Mr. Niebuhr has anticipated this question and cites three distinct gains made under the "capitalistic" regime. They are the growth in the power and rights of the individual, the emancipation of women, and the rise of humanitarianism. These, in themselves, would seem to raise considerably the value of capitalism, and to mitigate its blackness. Are we to assume that these virtues are in no way related to the present system, in terms of cause and effect? Mr. Niebuhr's social philosophy would prevent him from isolating them from the milieu in which they arose. It would seem justifiable, then, to assume that our present system is based, in part at least, on basic demands of human nature (all of which are not evil), and that it is not wholly artificial or fiendish. Mr. Niebuhr is quite willing to concede the values of capitalism when appraising it, but when he is writing under the spell of the "logic of history" he must portray it as black. He attempts to make the adjustment by the admission of "rough" tactics on the part of historical forces, but this is done mainly at the expense of the virtues of the present.

The fundamental sin of capitalism is maldistribution of wealth. "From this basic ill of modern society all others defects seem to spring." Modern society demands a more equitable distribution, since mass production can exist only when supported by mass consumption. The need for increased consuming power has been accentuated recently by the decrease in exports, due in turn to a deficient consuming power abroad, and by the increasing industrialization of backward nations. Capitalism cannot adjust itself to these new circumstances and must succumb. At the moment, we find economists dividing into at least two classes, the internationalists and the intra-nationalists in view of the altered export trade. These are extremely intricate matters, involving all the aspects of international trade and concerning reorganizations in the life of all nations which are tremendous in scope. What interests me is the ease with which Mr. Niebuhr reads the future. There seems to be no doubt in his mind whatever but that capitalism will perish. The logic of history is beautiful in its efficient directness.

Gains That Are Vital

And of course, socialism is the new order. May I suggest a heresy which is now considered a mortal sin? All of the conservatism which Mr. Niebuhr deplores is not due to the blackness of nature! Much of the cultural lag is due to the instinctive refusal of many to leave an old home until they know where they are going. The gains of capitalism, mentioned above, are not petty but vital, and everyone has a right to ask whether these values will be conserved when capitalism shall have died. And is it not the scandal of socialist leaders that they do not agree among themselves, and are often antagonistic one to the other? Where can a statement of socialism be found to which all socialists will subscribe? I think we should expect such divergences. But they do not very well fit the theories of Mr. Niebuhr. We are moving, he tells us, from black to white. Unfortunately, the black is not black and the white is not white. Life is always a gray.

Of course, Mr. Niebuhr warns us not to expect a perfect society on earth. Socialism will doubtless go to extremes, as has capitalism. This knowledge is the basis of refusal of many to become radicals. They are apprehensive lest the very gains of capitalism be lost in a socialistic state.

Making Religion Absurd

Does it not seem sensible to expect a combination of certain features of capitalism with others of socialism? According to the reports of Mr. Paul Hutchinson in the recent issues of The Christian Century, we are witnessing the creation of a stupendous socialistic enterprise in the TVA, in the midst of capitalism. What the outcome of that venture will be, or what influence it will have upon the social and economic structure of the United States, who can predict? Can anyone be certain of the basic changes which may be effected in our present order under President Roosevelt? I am not a prophet, nor the son of a prophet, but I see no justification in assuming beforehand that no serious alteration can or will be made. One need not expect the perfect stabilization to be reached and maintained, nor need one be romantic enough to imagine that the old order will die and a new order will be born to take its place. In capitalism, there is the aristocratic principle whether of power, skill, or education. In socialism, the principle of democracy is central. It is to be seriously questioned

XUM

whether either in its entirety will ever be realized fully in society. A compromise or varying combination may be expected.

Furthermore, it seems to me that a distinct disservice is done religion by those who take morbid pleasure in making it absurd. Mr. Neibuhr portrays religion as pure white, as an uncompromising demand for the absolute. "Be ye perfect even as your Father in heaven is perfect" summarizes religion's transcendent imperatives. I am not suggesting any qualifications of this idealism, but I do not believe religion is enhanced by making these demands fanatical. It is of enormous pedagogical value to have the absolute find incarnation as in the life of St. Francis of Assizi, but it is detrimental to religion to suggest that a universal repetition of such a life should be attempted in our day. The obvious fact is that if all should become mendicants there would be no one from whom to beg, and if all threw off social responsibilities the race would end. The extreme religious tension of which Mr. Niebuhr speaks is characteristic only of those who see nature as utterly black and the spirit as pure white. Such a sharp contrast will lead either to utter pessimism, or to the escape of asceticism, or to repose in the peace of paradox.

None of these alternatives is necessary. One may be as realistic as Mr. Niebuhr in recognizing and evaluating the brutalities of nature, and at the same time share the dreams of the perfect social order. But a realistic interpretation of history will save one from expecting the impossible ever to happen, or from imagining that basic changes are produced easily or quickly. Such a view is disdained by Mr. Niebuhr and primarily because he never thinks in terms of long periods. I tried to be careful in my observation, and I found the word "patience" used only once in this book. I may have missed other instances, but the fact remains that patience is not a part of his philosophy. The changes to be effected are sweeping; they must be accomplished without delay; opposition is strong, consequently one must be bolstered by the relaxed tension of paradox; and when the transformations come they must occur by violence.

Man, according to such analysis, would seem to be a hot tempered creature in the hands of an impetuous God. All of which seems to me to flow from the romanticism of simplicity and impatience. Reinhold Niebuhr's thought would seem to be a combination of Oswald Spengler, Karl Marx and Karl Barth, all absolutists, and devotees of sweeping generalizations.

What Ails Religious Education?

By Harry Thomas Stock

RELIGIOUS education is not languishing from a lack of investigation. A new survey will not save it. The Hartshorne studies have given us enough to worry about, but the church at large is not aware of their existence. Even if they had been widely advertised by skilful publicity agents the interest would not have been widespread. What we lack in religious education is conviction, a sense of cause, and competent Christian leadership. We need, then, a clear understanding of the function of Christianity in modern life, a variety of old and new methods of working with persons and of influencing the institutions of society, a committed loyalty to a cause which means more than personal comfort and success, and a carefully planned program of Christian action.

The "official" objectives of religious education are expressed in terms of the individual, although they have clear social implications. Too much of our character education has set the child in the center, has "worked upon" him, with the apparent idea that he will thereby become a good boy and make everybody around him happy. The left-wingers have protested that character grows best when a person is engaged in significant social endeavor. We cannot guarantee that Christian character will result from either process, in every instance. Religious education has a larger purpose than that of telling children and young people that they should dream of changing the world. It must enlist them in the work of social reconstruction, now, in the areas of their present experience. It fails to do that for lack of leaders Christian enough to attempt it.

The church has a twofold objective: to grow Christlike persons and to help establish a Christian society. Religious education is not mere preparation; it is a process of concerted Christian action. The kingdom will not be talked into existence. It will not be stampeded into being. It will not come on the wings of a storm. It will be a slow, deliberative achievement. Whatever may be said of the futility or tardiness of education, history proves that impulsive mob action creates more problems than it solves. Christian education must make converts, must eventuate in organized action, but it must face the participants with such questions as these: What is gained if we struggle for Christian objectives by unchristian methods? What profit is there if we labor to make society Christian and in the process lose those graces and attitudes which are essential to Christian character?

The International council of religious education, the cooperative agency of the churches, is now undergoing a process of transition. Its emphasis has been upon "growing persons." Many of its leaders insist that the social goals be given as much consideration as the personal. The point of view of one group, represented by the general secretary, may be seen in these quotations from a statement in which reference is several times made to the "radicals" who desire a fundamental change in our economic structure:

XUM

"It ought to be clear to every thoughtful person that it is not so much the system as the character, integrity, and sense of public responsibility of those who manage the system which determines its contribution to public welfare. . . . I would put greater emphasis upon the changing of the character and motives of the individual, for society is composed of individuals and can never be better than the general character of the individuals that compose it. I cannot see how a Christian social order can be builded by men who would not deal justly and fairly with all of their fellowmen, including those millions of thrifty citizens who have saved and invested a part of their income, and without whose support the church and other religious, philanthropic, and educational institutions could not continue to exist."

International Council and Dr. Magill

There is a fast growing company within the council who see that our boasted concern for persons means little unless we greatly change the environment in which children and young people grow. Accepting heartily the emphasis laid by Dr. Magill upon the importance of motives and attitudes, this group insists that institutions which exercise such a stranglehold upon the very lives of the millions must not be controlled by the few. The human hunger for gain is too strong; we must remove some of the temptation from those who are clever or lucky enough to become owners and managers and we must reorganize our whole structure for the good of all. Perhaps we need, however, the caution expressed by Dr. Magill, namely, that the process of transition be a just one.

The young people's secretaries in the council have decided that the old set of objectives are inadequate. This they have done not by vote or resolution but by facing the needs of adolescents and by projecting a movement intended to improve the tragic social situation of our time. With an unprecedented unanimity they are combining their forces under the title, "Christian Youth Building a New World." In hundreds of summer conferences, autumn institutes and conventions, and in thousands of communities they will help to guide youth in a program of Christian culture, Christian fellowship, and Christian action. The purpose is nothing less than the development of new persons, new homes, new churches, new communities, a new nation and a new world. Increasingly the literature of the denominations will face squarely the specific issues in these six areas of human experience.

Building a New World

Leaders of forty-two agencies, with a high sense of mission and a humble realization of difficulties to be encountered, have committed themselves in these words: "With firm faith in God and hope for the future, we declare our purpose to join with those who would bring this strife and suffering to an end, and build a world of brotherhood, where God-given resources are used to serve all mankind, where cooperation replaces competition, peace abides instead of war, and where special privilege gives place to justice and equal opportunity for all."

It is not too much to expect that this new program (together with the united Christian student movement which will almost certainly be consumated in New England and in the middle Atlantic states this year) will ultimately give America her long hoped for youth movement. The old agencies of young people's work do not deserve that designation today. But, after all, a *Christian* movement is much more needed than a *youth* movement. It is to the shame of the adults of the church that young people should need to take the lead. What will the teachers in the Sunday schools say if these young people begin to take this program of action seriously?

The Christian cause has relied, largely, upon two methods. We are likely to witness a resurgence of revivalism, both personal and social. This is the process of wholesale decision, of emotional response, of fooling ourselves that we are accomplishing something permanent when hands are raised and cards are signed. Whether it be in behalf of a personal commitment to Christ or of enlistment in the army of a shirted general or a gowned ecclesiastic who has a sure plan for social salvation, the big-meeting method (preceded and followed by no reflective understanding of what is involved) produces as many victims as victories. We make no permanent progress this way. The time is ripe for such appeals. Much of our modern social enthusiasm is little more than mob response to political or ecclesiastical Hitlers. This is not to minimize the place of preaching and platform fervor. It is simply to say that it is not sufficient, and that decisions made on the spur of the moment may be neither intelligent nor lasting.

What About Methods?

As a reaction from revivalism we have calmly pursued what we call an "educational" method. We are not to prejudice the minds of children by teaching them about God. We are to follow the interests of intermediates, being sure that we do not interfere with the natural growth of their personalities or color their thinking—it would not be "creative" to do that. Young people should not be told the meaning of prayer and they should not be advised with reference to the use of liquor; we may acquaint them with the moods of many men, but we are not to lead them. The only function of leadership is to follow. It is not so in chemistry, but it must be so in religion and ethics. It is against this view of education that there is now a proper revolt.

The method to which the leaders of youth are turning is that of educational evangelism. Interest groups are to become purpose groups. There is a compelling concern: to grow Christlike character and to establish a Christian social order. The minds of youth are not to be bludgeoned. Their convictions must be their own, but they must be aware of the convictions of their adult counselors, convictions which should be highly intelligent. The various possible points of view are to be examined; all are to be tested in the light of the way and will of Jesus. There will not be unanimity as to ultimate programs or immediate steps for wherever there is intelligence there is difference in judgment. But

XUM

this is a Christian movement. The attitudes and goals and methods of Jesus can be discerned. And to these we give our loyalty. Such an educational evangelism involves the disciplining and ordering of personal life; it must issue in an organized crusade in behalf of causes which give promise of defeating the intrenched forces of evil.

Leadership

The tragedy of our situation is not in the realm of procedures. It is that so few Christians believe in Christianity. Ask a group of church school teachers and counselors of youth what Amos or the sermon on the mount means in terms of life in the community, nation, or world. Usually these is scarcely a surface understanding of what the words mean. Seldom is morality conceived in larger terms than those of honesty and thrift and generosity. Pressed for application to concrete cases there is a shocking tendency to make wide allowances even in the matter of honesty. Their attitude is much the same as that of a great preacher of the last century who insisted that the sermon on the mount is not to be taken literally, for it would upset our whole civilization! Great numbers of them dismiss the principles of Jesus as impractical or undesirable, without having tried them out and without intending to do so. Moreover, they object when earnest Christian youth suggest such experimentation and adventure on the frontiers of social ethics.

If we would resolve the major difficulties of religious education we must have a few disciples of Jesus in every church. Kindness, sacrifice, restitution will not suffice for the serious social situations of our time. Hard thinking and efficient organization are needed. But a change of social systems, and sound procedures in church and nation, are of little value unless Christian character becomes contagious. They are one process: the integration of the inner life and the rebuilding of our social structure. Those who seek to achieve one or the other alone will fail in both.

BOOKS

Religion and the New Deal

STATESMANSHIP AND RELIGION. *By Henry A. Wallace. Round Table Press, $2.00.*

IT is a revealing and sobering commentary upon public life in this more or less Christian country that so much surprise should be exhibited by the appearance of a high public official who knows something about religion and who takes it seriously as a factor in the security and prosperity of the state. To be sure, we are pretty well accustomed to the type of unctuous and edifying platitudes which make up the substance of the ordinary Thanksgiving day proclamation—truths of course but usually general and comfortingly conventional and always quite amateurish in their expression of religious ideas. It was a step beyond this standardized and courteous gesture to divine providence when the two leading candidates in the last presidential campaign found it impossible to formulate their hopes for national recovery without including an appeal for a spiritual awakening and a rebirth of brotherhood. The successful candidate both then and subsequently made it quite definite that he considered a generous and cooperative spirit which might properly be called religious to be essential to the success of any recovery program. It is therefore only a consistent development of a tradition already established when the secretary of agriculture, advancing from the general to the specific, points out the contribution which religious leaders have made to political and economic life at certain crucial periods in the past and draws an anology between these situations and the present emergency.

Of the four lectures which constitute the book, the first three, which were delivered at Chicago theological seminary, are an elaboration of the fourth, which was delivered somewhat earlier at the Washington meeting of the Federal council of churches. Together they present a philosophy of history; or, if that seems too pretentious a term, that aspect of a philosophy of history which the author deems most urgently important for our present consideration. The two groups of earlier religious leaders whose contribution is considered are the Hebrew prophets and the Protestant reformers.

The prophets from Amos to Jeremiah are interpreted as spokesmen for the interests of the rural commons versus the commercial interests of the more prosperous urban class. Perhaps the point of view of a secretary of agriculture appears here in the identification of pure religion and social justice with the cause of the farmers. But it is not a mere professional prejudice; the facts are with him. The prophets pled for the pure worship of Jehovah; but as a condition of acceptable worship they demanded justice for the lowly as against exploitation by the rich —and most of the lowly were farmers and most of the rich were traders. In the minds of the prophets a revival of pure religion, the establishment of justice and mercy and brotherhood among men and the making of peace among the nations were all linked together as indispensable elements of a sound economic and political program. Mr. Wallace's lecture on the prophets of course adds nothing to what well read students of the Bible already know about them, but it brings that material forcibly to bear upon the present situation.

The reformation also is represented as in large part a revolt against the centralized wealth and taxing power behind which religious authority had entrenched itself at Rome. But the tables were soon turned. From being devoted to the interests of the lowly (with some exceptions) it became the advocate of thrift and the defender of the newer forms of industrial wealth. Whether or not capitalism is the child of Protestantism—and the author inclines to agree with Tawney on this point, as the reviewer does not—it certainly acquired religious sanction. By this shift of interest and emphasis, Protestantism has lost much of its original reason for existence. It would be ungracious to stress the inadequacy and the lack of balance and proportion in Mr. Wallace's account of the reformers. Perhaps he was embarrassed by the desire, on the one hand, to enlist the support of Protestants by showing that their heroes were on the side of the angels in the economic struggle, and to avoid offending the Catholics by showing that they were not so very heroic after all. At any rate the picture seems rather confused. Well, Protestantism itself has been rather confused on these matters—and so has Catholicism, for that matter. For my part, I cannot see that there is any historical justification for throwing upon either the major onus of giving its blessing to economic con-

XUM

servatism. It has been neither Protestantism nor Catholicism as such but institutional religion, with property and vested rights and a hopeful eye upon the generous rich, that has lent the mantle of sanctity to the status quo.

But the time has come, Mr. Wallace emphatically says, for a new emphasis on religion and *in* religion. The church has provided the consolations of individual piety as capitalism has furnished comfort and security for lucky or shrewd individuals. The new economic situation—an economy of abundance rather than of scarcity—demands more socialized living, a new and different set of economic virtues, and a new application of the old religious and ethical principles which have heretofore been reserved chiefly for private use. There can be no going back to the old simplicities of subsistence farming, hand looms and horse-and-buggy days. The road is forward. There must be new social machinery to meet the conditions of mechanized production, and a more catholic religion to give it moral support and motivation. The author has no economic nostrum to propose. He does not recommend fascism or socialism or communism. He urges only that the new order, whatever it is, must embody the spirit of brotherhood which only religion can supply and that the details must be worked out, with an open-minded approach to reality.

W. E. Garrison.

Books in Brief

The Wonderlode of Silver and Gold. *By Miriam Michelson. The Stratford Company, $2.50.*

Again the story of the Comstock Lode furnishes the scene and substance for a narrative of fact more fantastic than fiction. Doubtless mining is a business, but at certain great moments, such as the hey-day of Virginia City, it is a high adventure, a bloody brawl, a hilarious game, a thrilling melodrama and a slapstick comedy. All these elements appear in the vivid narrative by Mrs. Michelson who passed her girlhood in Virginia City in its gaudiest and most glamorous days. It is a bit unfortunate for the authors and publishers that two books on the Comstock Lode happen to appear in the same month.

The Finished Scoundrel. *By Royal Ornan Shreve. The Bobbs-Merrill Company, $3.00.*

More specifically—since there have been many finished scoundrels and some who, unfortunately, are not finished yet—this is an unadmiring biography of General James Wilkinson, "sometime commander-in-chief of the army of the United States, who made intrigue a trade and treason a profession." He hoodwinked Washington, betrayed Gates, corrupted Burr, treasonably took pay from Spain, and got away with everything short of murder. His story is an ugly but interesting chapter in early American history. His intrigue with Spain furnished, of course, the background for "A Man Without a Country."

Bertrand of Brittany. *By Roger Vercel. Translated from the French by Marion Saunders. Yale University Press, $3.00.*

Bertrand du Guesclin rides as a glamorous figure through Froissart's chronicles. He was the greatest of the French champions in the latter part of the Hundred Years war. To him more than to any other, perhaps, it is due that southern France is today French instead of English. He was the last of the rough-neck knights of the medieval period who combined chivalry with banditry and loved fighting for its own sake, before men began to quarrel by the book and renaissance sophistication began to sickly o'er the stalwart manners of the armored gentry with the pale cast of etiquette. Yet beneath the rowdy exterior and behind the hideous face of Bertrand—who was uglier than Cyrano—was the soul of a great gentleman and the genius of a great military commander. A brilliant French writer has written this life which, translated with apparently little loss of the verve of the original, tells his story and recites the history which forms its background in a style which gives literary distinction to a body of material which is inherently interesting to the point of excitement.

Social Problems. *By Henry George. Robert Schalkenbach Foundation, 11 Park Place, New York, $1.00.*

Not many books fifty years old have the flavor of having been written for today, as does this work first published in 1883 and now reissued in a popular edition. Single tax was only a detail in Henry George's political philosophy, though of course an important one. Whatever may be the merits or defects of that proposal, it is impossible now to deny that Henry George was one of the keenest and most prophetic of this country's thinkers on economics. Read his chapter on overproduction. Or the one on the functions of government. They are as contemporaneous as they were when they first appeared in Leslie's Weekly.

Memories of My Childhood. *By Selma Lagerlöf. Doubleday, Doran & Company, $2.50.*

Just how accurately Selma Lagerlöf at seventy-five remembers the experiences and emotions of her childhood, or to what extent these have been unconsciously reshaped by the perspective of the years, no one can tell. And it does not matter much. It is a beautiful story of childhood, whether or not it is exactly the one which Selma Lagerlöf actually had.

Traveling Through Life. *By Clara E. Laughlin. Houghton Mifflin Company, $3.00.*

"Good gossip" is what Clara Laughlin calls her autobiography. It is all of that. She is an interesting person—literary editor of the Interior at eighteen, author of many articles and books, a prominent figure in the literary life of Chicago, a chronic traveler—and she has numbered among her friends many other interesting people. These names flash through her pages, not casually or formally but as lively participants in the incidents to which her own experience gives continuity. It is the pleasing story of a pleasing personality, and besides that it is good gossip.

The Luck of the Road. *By Ruth Sawyer. D. Appleton-Century Company, $1.50.*

An old woman and a young one, both facing disaster at home, took to the road in the spirit of brave adventure and found that the world is not unfriendly to two who have willing hands and stout hearts and a persistent good will toward all and sundry. The story is an antidote to self-pity and pessimism. A bit romantic perhaps, but maybe this sort of humble knight errantry would succeed for any team that had a Bridhe Donnoghue for its senior partner. One would scarcely imagine Bridhe failing at anything—least of all failing to keep her good nature and her ready wit and her homely philosophy.

God's Pocket. *By Rachel Field. The Macmillan Company, $2.00.*

Captain Samuel Hadlock, jr., of Cranberry Isles, Maine, was one of the hardy mariners of the New England coast who, a century or more ago, used to fight their way through half-frozen seas and bring back cargoes of whale oil and other Arctic treasure. But the exploits herein related are of a different order. Captain Hadlock brought home, besides the usual spoil of the sea, an Esquimaux couple and a variety of curios from the north. With these as his exhibits, he organized a show with which he toured England and the continent of Europe for several years, with brilliant success. He was the original Barnum. He began by working the fairs and ended by being

received by royalty. His journal, upon which this record is based, gives a fresh and unconventional view of European society a hundred years ago, and his love story—the successful wooing of a German girl with whom he fell in love at sight and with whom he had not a word of common language—is as pretty an idyll as any showman ever played a part in. The captain and his whole crew perished on an Artic voyage a few years later and "the Proosian lady" lived on to old age.

CORRESPONDENCE

Apostrophe to the Crab!

EDITOR THE CHRISTIAN CENTURY:

SIR: Why not see things straight? Two betrayals of America lie at the door of the Roosevelt crowd—I call them "crowd" because they are not democrats; they are straight out of Germany-fascist-Hitler—and the two betrayals are prohibition repeal and war. Roosevelt is straight booze for Americans and straight war for the world. Yet The Christian Century, hipped on socialism, praises the Roosevelt crowd!

I note that every administration heeler sits pretty with his federal pay cheque made possible by the taxes of the terrible capitalists who are grinding the poor. Consistency is a jewel, but there are few jewels around the alphabet soup kettle. If Hugh Magill does not represent Christian America as much as the TVA graftting politicians, it is to laugh!

The Christian Century is a backward crawling crab. Get up to date!

Church of Wide Fellowship, ELMER WILLIS SERL.
Southern Pines, N. C.

A Question for Dr. Niebuhr

EDITOR THE CHRISTIAN CENTURY:

SIR: I would like to ask just one question in answer to Reinhold Niebuhr's article, "When Will Christians Stop Fooling Themselves?" It is this: If Niebuhr wants to insure a religious realism in our moral idealism, why not stress the cross of Christ and its implications for us? Cross-bearing may yet do more than conflict to keep our world realistic.

Congregational Church, E. A. RAMIGE.
Oakland, Iowa.

Against Dr. Palmer's Proposal

EDITOR THE CHRISTIAN CENTURY:

SIR: The appearance in The Christian Century for April 25 of an article by Dr. Albert W. Palmer entitled "Prevent the Next War Now!" might well pass without comment were it not for the fact that a movement is under way to have the proposal adopted by the general council of Congregational and Christian churches at its meeting June 21-27.

The article starts bravely by charging us to "challenge the imagination of the whole world" with a vision of Christian internationalism;" it ends pathetically by urging us to adopt a pledge of unchristian nationalism. The proposal to "sign the personal non-invasion pledge," with the understanding that "we may reserve our right to defend ourselves," carries no vision of internationalism and no spirit of Christianity. It stresses borders. "There's the boundary line, clearly marked." (Sometimes!) This for internationalism. This, the focal point of "a foreign missionary movement in terms of the most urgent need of our own day." And where is the Christianity? "Christian personal nonaggression"—the golden rule in negative form, and even that much goes up in smoke on one side of the border.

In substance and spirit the proposal is negative. The only positive element lies in retention of the "inalienable . . . right to defense against attack."

Confidence that the scheme will do great good is supported by a series of optimistic non sequiturs such as: "the facts . . . cannot be distorted by propaganada;" "it would prevent professional militarists from using the defense psychology to build up formidable and menacing military preparations." A little study of the methods of propaganda and uses of defense psychology would indicate differently, and a little added study of military tactics would reveal the necessity of flexible boundary lines, even for defense.

Many are supporting Dr. Palmer's well intentioned proposal because "it starts right where we are." If the Christian church is not farther ahead than that it is a pagan church. If this is the type of Christianity that we are going to register "with high religious devotion before God at the altar of the church (!) then you *would* have something of which even the most cynical world politicians would take notice"—a contribution to their cynicism.

The mountain of Christianity has labored and brought forth a pitfall. Some of us who saw front-line service in the world war, and who will be in the front seats to listen to the debate on this proposal at Oberlin, are asking ourselves the question, When will there be enough ministers in the Christian church who will go all the way with the Christ so that we may truly challenge the imagination of the whole world with a vision of Christian internationalism?

Waverly Heights Congregational church, L. W. LYNNE.
Portland, Ore.

Well, Will They?

EDITOR THE CHRISTIAN CENTURY:

SIR: I was deeply interested in, and impressed by, Mr. Dana Doten's article in this week's Christian Century on "Will the Auto Kill Recovery?" Supported by so many reliable facts and figures it is a masterly production on a live and important subject. Now I wish it were possible for Mr. Doten or someone of equal ability to write and have published in The Christian Century a series of articles on the following questions: "Will Corrupt Politics Kill Recovery?" "Will the Liquor Traffic Kill Recovery?" "Will Diehard Capitalism Kill Recovery?" "Will Gambling in Various Forms Kill Recovery?" "Will National and International Debts Kill Recovery?" "Will Moral Incapacity and Irreligion Kill Recovery?"

A candid answer to each of these questions would not only be intensely interesting to your thousands of readers but also exceedingly informing and helpful.

Philadelphia, Pa. URBAN C. GUTELIUS.

From Bishop Cannon

EDITOR THE CHRISTIAN CENTURY:

SIR: Your issues of May 9 and 16 both contain articles concerning myself; one an editorial note, "Bishop Cannon Acquitted," and the other from a special correspondent from the Methodist general conference.

The editorial note says: "The line between the two committees may have been rather faint and technical, but law is a tissue of technicalities. If the bishop's enemies could have found him technically guilty, they would have asked nothing more. Since the technicalities were on his side, he is entitled to them." This statement produces an entirely wrong impression. Nine Virginia citizens of high standing in their respective communities testified that there was a Virginia committee, and five of them testified that they were members of that Virginia committee. There was nothing technical whatever, but positive testimony of fact, which the prosecution could not refute.

Later on the editor states: "When the church goes into political action, as it has every right to do on a moral issue, then, like Caesar's wife, it should be above suspicion." No evidence what-

XUM

ever was introduced which indicated that any "tactics" were employed by the anti-Smith democrats, in Virginia or elsewhere, which were not "above suspicion." There was an anti-Smith state committee in nearly every southern state, including Virginia, and the anti-Smith democratic committee of Virginia did not spend as much money as did the regular democratic state committee. There was no law requiring a report to be made of expenditures by a state committee, and no one was authorized by the state to receive such a report, and none was made by the republican, the regular democratic committee, or the anti-Smith democratic committee. It is an injustice to that noble band of Virginia democrats who broke away from the traditions of their fathers to vote their convictions on a moral issue to intimate that there were "tactics" employed by them of such character "that a note of moral confusion is introduced which alienates the sympathies and divides the allegiance of those who want to support the cause." (As your editorial note indicates.) Regardless of myself, these men deserve, and should receive, high praise for the unprecedented action of securing Virginia's electoral vote for an openly-avowed dry republican candidate against the regular wet democratic nominee.

Now, concerning the report of your special correspondent from the Methodist conference as to "Bishop Cannon's Case," it is true that the first vote of the committee was 43 to 28 for Bishop Cannon's retirement. Two days later the committee voted 37 to 34 to rescind that action, but the parliamentary two-thirds was not secured. It is not a fair statement, therefore, to say that "it was moved by his friends to make Bishop Cannon an effective bishop, in spite of the committee's adverse report." Your correspondent knew that the committee had reversed its action.

Your correspondent is strangely inconsistent in his statement, "The action of the conference in making him effective, when the law of the church recognizes only infirmity as a cause for retirement after character is passed, is probably the only action it could take." If this be true, why, then, was your correspondent the only minister from the St. Louis conference who voted for Bishop Cannon's retirement? He must have voted for Bishop Cannon's retirement contrary to the only recognized disciplinary provision; namely, infirmity, and must be classed with those who "believe that his usefulness as a bishop is at an end, and that his continuance in that position would injure the church."

The attitude of your correspondent is further indicated by his statement that "the general conference voted 269 to 170 to retain the bishop as effective. Later in the week, the board of temperance and social service, of which Bishop Cannon was chairman, was discontinued, and Bishop Cannon was assigned to episcopal service on the Pacific coast," the implication being that the same general conference, which voted 62 per cent to retain Bishop Cannon as effective, punished Bishop Cannon by abolishing the board of temperance and social service and assigning him to episcopal service on the Pacific coast. While I personally think that it was a mistake to consolidate the board of temperance and social service and the hospital board with other boards, yet the consolidation was anticipated months ago. If the purpose was to "prevent the bishop's speaking for the church as chairman of that board," the general conference could have assigned another bishop to the board to be its president.

Furthermore, when has it become a rebuke to assign a bishop to service on the Pacific coast? Bishop DuBose served that district for eight years with great effectiveness; Bishop Arthur J. Moore has just finished a quadrennium of service on the Pacific coast. Bishop Cannon was greatly pleased with the assignment, and prefers it to any other in the church, except foreign mission work, for which he has always asked. Bishop Cannon expects to continue to live in Washington for the present, and there is no law to prevent him from continuing to reside in Washington throughout the quadrennium.

Concerning the reiterated statement in different language that Bishop Cannon's "usefulness as a bishop is at an end," 62 per cent of the general conference apparently did not think so. It is an interesting coincidence that the heaviest vote for Bishop Cannon's retirement came from those districts which have been under the supervision of bishops who have actively opposed Bishop Cannon's views and activities. Three such districts gave the majority for his retirement. The other twelve districts gave majorities against retirement. Every delegate from the foreign fields voted against retirement. The following votes against retirement are significant: Florida, 13 to 1; the Holston conference, including the chairman of the committee on episcopacy, voted affirmatively 13 to 2 opposed; the two Alabama conferences, 26 to 8; the two Kentucky conferences 47 to 15, and only two votes for retirement in all the territory of the church west of Texas.

These facts are exceedingly significant to those who know the territory covered by our church.

Ordinarily, I would allow your editorial and the report of your correspondent to pass without comment, but in a paper as widely read as The Christian Century, it would be unfair to the anti-Smith democrats of Virginia, to the general conference, and to myself to permit such statements to be made without giving these important facts.

Washington, D. C. JAMES CANNON, JR.

Word From the Firing Line

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations on the editorial, "The Passing of Home Missions" following Dr. Holt's article, "The End of Church Expansion." I have been disappointed in the articles up to date regarding the future church program. But you hit fire on this home missions problem. As a foreign missionary shunted into the home field I am keenly aware that rethinking is essential in this work. There is no question but that there is much work that needs to be done—accomplished today in a fashion by the denominations. But if we are to have a church that meets the needs of the whole community I do not think our denominations as organized today can do this important task. I like your suggestion that we do it together under the Federal council.

Congregational Church, RALPH RICHARD KEITHAHN.
Gann Valley, So. Dak.

Regarding the Methodist Book Concern

EDITOR THE CHRISTIAN CENTURY:

SIR: Referring to the editorial in your issue of May 9, entitled "The Passing of Home Missions," the writer is in hearty agreement with much of this editorial and believes with you that home missions like foreign missions require rethinking and a searching investigation. Permit me, however, to comment on that part of the editorial which criticizes the publishing businesses as carried on by the denominations in so far as your statement may relate to the Methodist Book concern. We do not count ourselves above criticism, and in fact have requested a commission of our denomination who are studying our connectional agencies to make a thorough investigation of our publishing interests.

We wish to emphasize certain features of the Methodist Book concern which would seem to deny the implications of your editorial. There is no church treasury used to support our publishing enterprise. Its plant and facilities have been accumulated in the 145 years of its history by the loyalty and support of its constituency. It has had no apportionments, collected no contributions, but has relied upon the patronage of the churches throughout these years. It has aimed to produce a distinctive literature such as is now being prepared for our church schools under the editorship of Dr. Lucius H. Bugbee, and such high quality publications as the books of the Abingdon press and the quarterly, Religion and Life, under the editorship of Dr. John W. Langdale.

When there has been any net produce above the necessity of the business, it has been distributed to the retired ministers, their widows and orphans. The Methodist Book concern is now unionized in all of its branches and has always paid the maximum wage and afforded other social benefits beyond the requirements of the unions. It provides group insurance, and thus far has been able to pay a reasonable retiring allowance to those disabled by age or infirmity.

It does not seem to us we have any larger stake in the capitalistic system than other philanthropic and educational institutions. Under our present economic system we are all involved, however involuntarily.

The question might be raised whether The Christian Century itself is not necessarily published under the methods prescribed by the capitalistic system and whether books published by the editors of The Christian Century and others on religious, social and economic questions are not perforce printed and circulated under the existing economic order, or under contracts with business concerns which are not conducted on the basis of social obligation to the extent practiced by the Methodist Book concern.

New York city. FRANK A. HORNE,
Chairman, The Book Committee,
Methodist Episcopal Church.

Toward a Program of Church Action

DR. BETTS' discussion of the future of religious education for children continues to stir our readers. Here are three letters, the first from Dr. Betts himself dealing with the editorial comment which followed his article.

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century for May 16 you honor my May 9 article on "The Religious Ideas of Children" with editorial comment. Perhaps therefore you will permit me an additional word. Your phrase "the nature of angels or the temperature of tophet," used as illustrative of the points of difference in protestant thinking shown in the article is, I think, unfair to the article and not germane to the deeper problem. The points at which I centered my emphasis were: reasonable certainties concerning what we are justified in thinking about God, the authority the Bible is to have for our lives, the place and person of Jesus in our religion. Surely these questions go too deep to be passed by for the flippancy of your illustration.

You speak of "a range of questions far more fundamental" than the points of my inquiry. These questions you say are: "The attitudes of men toward each other in society and toward the natural and the human world, with the building of character and with the enrichment of life." Is the idea held of God, of Jesus, to have any place in the building of these attitudes, the shaping of character, the enrichment of life? Your statement of the case would make an excellent definition of ethics, it perhaps reflects something of the new deal and of the character education program of the public school; but as a phrase expressing the heart of Christianity it seems to me quite to leave Hamlet out of Hamlet. I cannot call that religion which has nothing to say about God, nor can I call that Christianity which ignores Jesus.

Evanston, Ill. GEORGE H. BETTS.

EDITOR THE CHRISTIAN CENTURY:

SIR: In his article entitled "The Religious Ideas of Children," Dr. George H. Betts says, "A much more promising problem for the church than that of the thirty-hour week, or the exact price per quart at which milk shall be sold, or whether company unions shall obtain in industry would seem to be, 'What shall those who are charged with responsibility for the education of the young teach concerning the essence of Christianity and its application to the building of life?' "

Will he be good enough to state how the latter is to be done without running head on into those very problems whose discussion he deprecates?

Third Presbyterian Church, ANDREW GILLIES.
Rochester, N. Y.

EDITOR THE CHRISTIAN CENTURY:

SIR: I would like to ask a few questions suggested by the striking article on "The Religious Ideas of Children," by that master of religious education, Dr. George H. Betts.

1. Is the plain teaching of Jesus Christ the basis of our teaching on the subjects named, or the vague, traditional and inadequate opinions derived largely from the Old Testament?

2. In answering the questions regarding Jesus and his relation to God do we identify God solely with the Father, and is there any reference to the practical significance of the trinity?

3. Starting from the general agreement that the child is not to expect prayer to help him pass an examination, if he has not studied, could not a sensible, rational, devotional idea of prayer be built up?

4. Why could not our Lord's simile of a good tree bearing good fruit be applied to church-going and to theological belief?

5. Is there no modern equivalent for angels, miracles, inspiration, heaven and hell?

Sewanee, Tenn. CHARLES L. WELLS.

The Question Box

In your recent comment on Isaiah 53 you state that this passage, like the others in Isa. 40-55, is a description of Israel's mission. In my judgment that is just what it manifestly is not. No ordinary reader would ever dream of giving it such an interpretation, and the vast majority of Bible scholars did not do so for the first eighteen or nineteen centuries of Christian history. You state that carefully studied its terms do not fit the personal life of Jesus. To my mind the parallel is very close and striking. I am not so naive as to regard it as a prediction of the life of Christ in the old sense. But to me it seems perfectly plain that it is meant to point out the type of leader which the prophet expects to arise for the deliverance of Israel. There is no hint of anything but individual personality in Isaiah 53. F. C. R., Pasadena, California.

TWO questions are involved in this letter: 1. Does the prophet refer to a person or to the nation in this passage? 2. Does the description in this passage fit the life and experience of Jesus? The answer to the first is not difficult. One who reads attentively the entire second section of the book of Isaiah, chapters 40-55, will at once see that the subject throughout is Israel, more than a dozen times referred to in varying terms, "Jacob," "my servant," "thou worm Jacob," "my witnesses," described as chosen for his task in spite of his sins, called by name, encouraged to go through fire and water, stiff and obstinate in spite of divine blessing, dowered with a wider mission than merely to the scattered Hebrews, destined to suffer, but also to succeed at last. It is this triumphant note on which the prophet closes at the end of chapter 53. It is impossible to separate this passage from those that have gone before. This has been the fault of too much scrappy and disjointed exegesis. The theme is one, the servant's selection for his mission, his limitations, faults and sins, yet his ultimate success. It was quite natural for Christian commentators through the years, concerned chiefly to find references to Jesus in the Old Testament, to feel that this final passage in the great and advancing description of the servant's task fitted precisely the earthly ministry of our Lord. They did not hesitate to divorce it from all other items in the total picture presented by the context. That picture portrays the nation as the servant of God, humbled and suffering, but undefeated.

The second question must depend for its answer upon a careful consideration of the explicit statements of the text. The servant of God, who has been described in the varying forms of the preceding chapters, is to prosper in spite of all his humiliations. We thought he had received the leprous stroke at the hand of God for his own sins. But it was our sins that he bore. "The blows that fell to him have brought us healing" (Moffatt). He made no protest against the injustice dealt out to him. By violence he was done to death. "They laid him in a felon's grave, and buried him with criminals" (Moffatt). "They made his grave with the wicked, his tomb with evil doers" (Gordon, in Smith's translation). Yet he is promised the reward of victory, a numerous posterity and satisfaction of soul.

This is not the picture of any one individual, not even Jeremiah, or the blinded king of Judah, either of whom might well have been in the prophet's mind as the symbol of martyr patience and ultimate success. Much less is it a portrait of Jesus. And yet in the truest sense it is he alone who brought this great oracle to fulfilment, who "filled out" the terms in which the prophet anticipated a deliverance to be achieved for his people and the world. You are quite right in saying that there is here described the type of leader yet to arise. In this ampler meaning Jesus is the only one who has fulfilled, or could realize the prophet's hope.

H. L. W.

XUM

NEWS *of the* CHRISTIAN WORLD

Government Fears Indian Elections

No Matter When Held, Capture by National Congress Seems Sure—Gandhi Asks Aid of Sam Higginbottom

(Correspondence from India)

NAGPUR, April 30.—The declaration of Mr. Gandhi advising the national congress to give up civil disobedience as a political method has not yet been officially accepted by the congress. But when the committees of the congress meet in a few days, it is anticipated that Mr. Gandhi's advice will prevail. Meanwhile the government is vacillating concerning the dissolution of the legislative assembly. There seems to be difference of opinion on this question between the viceroy and the secretary of state for India in London. It is feared by the government that if a new election is now ordered congressmen may return in power to the assembly and begin their opposition to the new constitution that is now being worked out for India. But if the assembly is not dissolved now, it will only strengthen the public impression that the government is afraid of the adverse verdict which the country will give at the polls on their white paper proposals. Even if the elections are ordered by the government one year late, as seems likely, it will only give time to the swaraj party now being organized by congressmen to consolidate their forces for contesting at the next elections and coming out with an overwhelming majority.

* * *

Dr. Pierre Ceresole Arrives in Bihar

Mr. C. F. Andrews, now in Europe, has enlisted the services of Dr. Pierre Cresole, Swiss engineer and international pacifist, to help in the reconstruction of the areas in Bihar devastated by the earthquake. He arrived in India last week and is now in Bihar. He belongs to the International volunteer service corps, a body formed 14 years ago to carry relief and constructive work in distressed areas. The membership of the organization now exceeds 2,000, drawn from all nations. The volunteers first started work in Verdun, where for 18 months after the truce the peasantry had to live in dug-outs. When interviewed on his arrival in Bombay Dr. Cresole said: "Bihar could be reclaimed, reconstructed and set on its feet in a very short time, if only a small portion of the money and energy that are being spent on military preparations could be diverted to it."

* * *

Gandhi Asks Help from Sam Higginbottom

Mr. Gandhi wrote to the well-known agricultural missionary of Allahabad, Dr. Sam Higginbottom, inviting him to inspect the areas affected by the earthquake in Bihar and offer advice about the following: (a) how best the choked wells can be cleaned; (b) how the houseless can be housed; (c) how the water-logged areas can be drained; (d) how the sand which now covers the fields can be removed. In response to this invitation Dr. Higginbottom made an extensive tour in Bihar and gave his suggestions for reconstruction to the central relief committee. Writing about his visit he says: "This dense agricultural population lives in one of the most fertile areas of the earth's surface, producing 20 tons of sugar-cane per acre without added manure or irrigation. Good yields of pigeon-pea, oats, wheat, barley, peas. Wonderful mango groves and leechi orchards. More majestic roadside trees I have never seen. Surely one of the earth's most favored spots. But the population that inhabits this rich, fertile, fat land of north Bihar is poor beyond the poor of most other parts of India. Most of them have lived at a bare subsistence level; and by this is meant . . . not enough to keep them in a physically efficient state, but barely enough food to keep life in the body. Wages of one anna a day (about 2½ cents at present exchange rates) have not been uncommon. The system between landlord and tenant in many parts makes the tenant poorer and poorer and the landlord richer and richer." This is the sad story of the ordinary farmers in most parts of India.

* * *

Cotton Mill Workers On Strike

Bombay is one of the most industrialized cities of India with its many cotton mills. The housing and other conditions under which the laborers live and work in this city are appalling. Unfortunately, most of the capitalist mill-owners of Bombay are Indians and they take very little trouble unless compelled by legislation to improve conditions. The industry has been passing through difficult times owing to the economic depression and to Japanese competition. The mill-owners have recently secured a protective duty from the government on the plea that they could not continue to exist without it. There have been some cuts in the last months in the wages of the workmen. On a further cut being introduced on the already low wages of workmen they decided to strike. Over 70,000 workmen have joined in the strike which started last week. There have been some clashes with the police who prevented processions of strikers. Some of the labor leaders have also been arrested. The workers being poorly organized and having no resources to keep them going when on strike, it is doubtful whether they will be able to improve their lot as the result of this strike.

P. O. PHILIP.

Gandhi Renounces Use Of Automobiles

Like Gautama of old, Gandhi is henceforth to travel on foot. He has renounced the use of motor cars. Years ago he wrote: "To attempt to reform the world by means of highly artificial and speedy locomotion is to attempt the impossible. India's salvation consists in unlearning what she has learned during the past 50 years." He now follows in the footsteps of his tutors, Tolstoy and Ruskin, in denouncing the limitations of modern technological civilization.

Denver Catholics in Movie Legion

2,000 Sign Pledge After Hearing Appeal from Priest—Methodist Church Is Merged with Congregational

(Correspondence from Colorado)

DENVER, May 16.—The Roman Catholic churches of Colorado made a united appeal to their people on Sunday to sign the motion picture "Pledge of the Legion of Decency." The pledge was signed by 2,000 of the 2,500 who heard the presentation by Father Charles M. Johnson of the Cathedral of the Immaculate Conception, Denver. The Rocky Mountain News gave a two column article on the front page to the presentation of the pledge throughout the state. Father Johnson said to his people: "If you do not sign, you are unworthy of the name of 'Christian.' You are traitors to the cause of Jesus Christ. And you ought to be in conscience, as you are in fact, cut off from the fold, outside the pale of Christian fellowship, devoid of the help of God." The pledge places people on record as refusing to attend or in any way encourage the showing of salacious pictures. Certain desirable pictures will be indicated as recommended for attendance by the church. This is a part of the national Catholic program and Colorado is one of the first states to carry it into action.

* * *

New President for Colorado College

Colorado college, Colorado Springs, has announced the resignation of President C. C. Mierow and the election of Dr. Thurston J. Davies of Princeton university as its new president. There has been considerable restlessness at the college this year in regard to the presidency. Some of the alumni felt that Dr. Mierow was not sufficiently aggressive as an administrator. Others wanted a stronger athletic program and felt that they were not getting the proper support. Dr. Davies has been supervisor of sports at Princeton so all ought to be well with athletics under the new regime. Dr. C. C. Mierow will return to his post as professor of classical languages when he returns from Europe where he is on leave. Dr. Davies has a distinguished war record and has served as headmaster of the Nichols school at Buffalo, N. Y. He comes to the leading independent college of church origin in this region. Its campus, its buildings, its traditions for high scholarship, and its location offer the finest opportunity for ever increasing leadership in this region.

* * *

Methodist Church Merged With Congregational

The Grand View Methodist church of Denver is being merged with the Union Congregational church. The latter has bought the comparatively new building of the former. Union church has had a splendid social and educational equipment but no church auditorium. The merger will

make an admirable opportunity in terms of building, location, and personnel for a strong church. Rev. Walter S. Rudolf of Union church has engineered the project and will be the pastor of the merged church, which will be Congregational in its affiliation. Mr. Rudolf has been a pastor in Colorado for 52 years. He established Union church in 1916 and has been the founder of three Presbyterian churches before that date.

* * *

"Reading Choirs" Produce Deep Impression

The new movement for "reading choirs" which has originated in the west has already developed to a considerable extent in Colorado. These choirs memorize poetry, scripture, and literature of the most varied character. Music is in some cases used as background but ordinarily the effects are produced by a harmony of voices of a different pitch. Interesting variations are made through the use of single voices, girls' voices, men's voices, and other sections of the choir for different parts of the readings. A great variety of effects thus become possible. Profound worship effects are produced. A vesper service was held at Trinity church on Sunday which brought together a number of these choirs in one program. The choirs came from the University of Colorado at Boulder, Denver university, Lamont school of music, a Negro choir, and Manuel Training high school of Denver. All of the choir were massed in the reading of Psalm 42. The effect was most impressive.

* * *

Negro Leaders Avert a Racial Outbreak

The Negroes of Colorado Springs have marked a new chapter in dealing with difficult race situations. Feeling in the community ran very high after two students were recently attacked by two Negroes. The colored leaders of the community, including several ministers, started at once to find the guilty Negroes. After a careful sifting of their people, they found a group of 15 which they felt included the guilty parties. They gave the information to the police and helped them to get the evidence upon which confession was secured from two of the boys. The effort continued as they sought to have the trial in a quiet way and proper punishment administered to those whose guilt they had helped to establish. Racial feeling quickly died through the skilful, statesmanlike approach of these Negro leaders to the situation.

* * *

And So Forth

Dr. James E. Crowther, Trinity Methodist church, is going to Europe this summer as a member of the Eddy party.

The Colorado state religious drama tournament will be held in the Barnes school during the evenings of the present week.

A chapter of the Motion Picture Research council has been organized in Denver with official representatives of the Catholic, Protestant, and various community groups officially represented.

The public schools of Denver are cooperating with the churches by planning to clear one Friday night of each month from all school activities to allow the churches to project social programs for their young people without conflicts with school activities.

VERE V. LOPER.

Japan's Policy Astounds China

Opposition to Aid in Reconstruction Held Proof of Desire for Continued Chaos—Christian Rural Work

(Correspondence from China)

SHANGHAI, May 1.—It is disconcerting that so soon after Hull and Hirota had exchanged their outwardly friendly notes Japan should deem it necessary to startle the world with this "hands off China" thunder! It has distinctly blackened the cloud of foreboding already lowering over the future of international politics in this part of the world. That it comes at a time when the public is beginning to recognize that China is making progress in reconstructive beginnings, materially as well as economically, is not without significance, though there is no way to gauge how far the two trends interact in Japan's mind.

That Japan should fear any move on China's part to equip herself from a military viewpoint is understandable. The "hands off policy" may aim at preventing that primarily. If so one wonders why it should also seem to be aimed at the international economic and technical help which have such a vital relation to China's attempts at reconstruction. Do China's efforts to rebuild her social and economic life have a political significance for the future that explains why this policy as announced can so easily be stretched to prevent international cooperation in such reconstruction? If so one could only conclude that Japan is not really interested in China's putting her own house in order, as so frequently stated, but in keeping her where she can be manipulated. In any event the announcement of such a policy at this time injects, on the one hand, another international complication into the midst of China's efforts at rehabilitation. On the other hand, it does not help promote the friendly feeling which is essential to Japan in her relation to China and is the only thing that will insure the peace Japanese statesmen and diplomats say they are bent on establishing.

* * *

Christians Bear Large Part in Rural Reconstruction

China's national economic council is planning to concentrate its efforts at economic and agricultural reconstruction in Kiangsi and Shansi. The communists have been driven out of a large part of the territory they formerly held in Kiangsi. They are not, however, yet a dead issue. Their challenge to economic and social reconstruction is still very much alive. But the national economic council is trying to meet and even surpass them. Recent efforts to secure the help of Christians in this work have finally led to the Chinese government inviting Mr. Fu-Liang Chang, rural secretary of the National Christian council, to head up the work of the national economic council in Kiangsi, to which enterprise something like $2,000,000 silver has been allocated. Mr. Chang has secured leave of absence for a year from the National Christian council in order to take up this task. On his suggestion the government has appointed two others to be with him a committee in charge, which arrangement will leave Mr. Chang largely free to do field work. He was planning to work with Rev. G. W. Shepherd in connection with the Kiangsi Christian rural service union. While this arrangement has fallen through, the two reconstructive moves will be able to work in with each other. Thus both through the Kiangsi rural service union and the leadership of Mr. Chang in the government project Christians will be making significant contributions to social and economic betterment in a specially difficult field.

* * *

Millions for Airplane Factory in Hangchow

In addition to the widespread road building going on, mentioned last month, the government is investing about $5,000,000 in an airplane factory at Hangchow which it is hoped will turn out sixty planes a year all of which are to be used by the government.

* * *

Moral Revival Crusade Gathering Strength

The "New Life Movement" is still growing. Some aver that it is a move to regiment the Chinese in preparation for a fascist regime. Others feel that it is a sincere attempt to root out certain modern moral delinquencies by an appeal to old and well-known virtues. It certainly does aim at leading the Chinese to straighten up on certain habits of easygoing carelessness that are allowed to go by default because no one tries to do any better. It is an appeal to a needed stiffening of moral backtone.

There are signs, too, of revived interest in the preservation of China's literary heritage. One of China's outstanding private libraries is the Tien Yi King library at Ningpo, Chekiang. Its origin goes back to the 16th century. For about 400 years it has been neglected with serious losses to its rare collection. Now a large committee has been appointed to raise funds to rebuild the library and replenish its contents. Then, too, Chien Lung's masterpiece, the "Ssu K'u Ch'uan Shu," is being taken gradually from bank vaults in Shanghai and subjected to the photolithographic process with a view to making its contents more widely available to students.

* * *

Opium Problem Again Before Churches

The National Christian council has recently appointed a committee on narcotics in order to find out what the church can do with regard to China's rapidly growing drug menace. The state monopoly in Manchuria and the emergence of clandestine drug factories in China are turning the latter into the chief world victim of this ruthless traffic. The department of civil affairs at Changchun, "Manchukuo," recently issued instructions to poppy growers to concentrate in districts where it is possible to maintain public peace. A Christian conference held in Manchuria in February decided to get into touch with the Japanese churches to see what could be done about the uncontrolled nature of the traffic in that territory. Since the narcotic traffic in China is now so largely involved with militaristic interests, what was once mainly a moral problem for the church is now an highly intricate political problem. It is hoped the Christians can throw light on

XUM

the present activities of the traffickers who now threaten to break through all restraint.

* * *

And So Forth

The Church of Christ in China is moving its headquarters to Peiping, partly to save overhead but more because that city is nearer the majority of its synods than Shanghai. The National Christian council of China has invited Dr. Y. Y. Tsu, formerly director of religious work in Peking Union medical college and now a secretary of the council, to become its general secretary in the place of Dr. C. Y. Cheng who recently resigned to devote his time to the work of the Church of Christ in China.

Interest in the Oxford groups movement is growing. Truth and Life, a magazine published by progressive Chinese Christians in Peiping, contained in a recent issue a critical study of the movement by Prof. T. C. Chao of Yenching university.

So far as participating in social reconstruction is concerned the Christian movement has turned the corner. Though Christian efforts along this line are not coordinated they show that the Christian movement has aligned itself with this worthy and needed enterprise. The way government authorities are entering into community and rural reconstruction is creating new questions as to how Christians should participate therein especially in centers where the latter have already commenced work.

The Eastern Asia central conference of the Methodist Episcopal church, now in session at Nanking, has exchanged greetings with the eighth general synod of the Shung Kung Hui (Anglican) now in session at Wuhu.

FRANK RAWLINSON.

Educational Leader Bewails America's Plight

"America is in a desperate situation," said Joy Elmer Morgan, editor of the influential Journal of the National Education Association, recently. "No amount of ballyhoo can change the fundamental facts of today's conditions. Here are four items worth thinking about. (1) On Jan. 1, it is estimated that some 50,000,000 people were dependent upon the federal government for some sort of support. (2) On April 1, there was a total of 4,700,000 dependent families on relief rolls, which is 100,000 more than a year ago. (3) On Jan. 1, more than 105,000 new registrations of destitute transients were reported on the relief rolls of 36 states and the District of Columbia. (4) There are in the United States more than 3,000,000 young people under 18 years of age for whom there are neither schools nor jobs."

Editors Condemn Block-booking

A campaign to undermine the block-booking and blind-buying system under which motion picture exhibitors must secure films was voted at the annual meeting of editors of the religious press held in Washington, D. C., April 12, 13. "The council is convinced that the main reason for the large number of unsatisfactory motion pictures lies in the block-booking and blind-buying system," said the editors. Thirty-three editors representing weekly and monthly Protestant journals attended the meeting.

Boston Pastors Debate Pacifism

Questionnaire Basis for Discussion of Religious Problem—Vermont Called to Consider Social Issues

(Correspondence from New England)

SOMERVILLE, MASS., May 15.—Yesterday Boston ministers debated "Kirby Page's questionnaire." A "U panel" of six opened the discussion. Dr. L. O. Hartman rested the pacifist position on the teaching and death of Jesus, and maintained that no war which America has fought accomplished its end. Dr. Herbert S. Johnson claimed to be, like Jesus, a pacifist but not a super-pacifist. He could recall only two military men who were not opposed to war. "But armies are akin to police. Adequate means of defense secure peace." Rabbi Cohon charged the defenders of militarism with "trying to escape the teachings of Jesus." Johnson cited the command: "Turn the other cheek" and the use of the "scourge of small cords" to prove that Jesus was "a practical idealist." The rabbi retorted: "I am not called to defend the consistency of Jesus." Father Hamlin, high church Episcopalian, held that "capitalism is the cause of war. We, too, must drive out the money-changers of death." Prof. E. M. Winslow of Tufts college argued that wars were waged before capitalism, that they are due to persistence of savage traits, to "fallacies rather than verities." From the floor, Dr. Robert Watson cited Japan's seizure of Korea and now of Manchuria as cases of injustice which England and the United States ought to prevent even by appeal to war. Others pointed out that armies are not analogous to a police force so long as each nation is its own judge and executioner, and that the ultimate solution must be, as the general court of Massachusetts resolved in 1915: "The time has come to establish a world government."

* * *

Vermont Congregationalists Face Social Issues

This rural state might seem the least likely to feel the urgency of economic conditions. But the lay president of the conference, meeting in Barton, May 8 to 10, Arthur J. Holden of Bennington, in his address, quoted from an article in The Christian Century by Prof. Nixon: "If you want to know what is the matter with the churches, ask what vital issues they are *not* meeting." Though some say that "it is a disgrace and insult to carry economic ills into the pulpit or advocate a one-class society," Mr. Holden thought it "a sorry commentary on Christianity that an avowedly godless nation has the most constructive program for the rank and file. Out of the maelstrom emerges the certainty that those who *have* must find a better way to provide for the *have-nots* than government loans." The sermon, by Rev. J. G. Brown of Rutland, warned "the select, respectable, intelligent classes" that they had made society what it is and should heed Christ's warning against "the leaven of the Pharisees." A morning session was devoted to "The Call of the New Day," with six speakers. Rev. E. LeRoy Rice of Barre dealt with the need of a "prophetic word." "Shall the church advocate socialism? No, but it must create a sense of responsibility for the solution of the social problem. Of the four solutions proposed, fascism and communism are clearly opposed to Christianity. Either a controlled capitalism or Christian socialism might be inspired and directed by it." Rev. Chauncy A. Adams, who was elected the new secretary, urged "more vital church membership." "Russia and Germany have become what they are because there arose no religious reformer. Christianity, exalting personality, must be taken seriously."

* * *

Religious Educators Demand Church Readjustments

At a "Conference on Religious Education in Greater Boston," a "Report on Neglected Areas" found that "churches and Sunday schools are available in every district," but that there is often "lack of volunteers and funds to provide paid workers." "Much more could be done if the churches pooled their resources and eliminated unnecessary duplication of services, thereby releasing workers, buildings, and funds for a more adequate program." At the dinner, Dr. Samuel A. Eliot, presiding, pointed out that education is one, and recalled that in his own family for four generations the memorizing of poems and hymns had proved the most effective method of teaching religion. Miss Susan A. Andrews, also, urged "return to the home—which investigation proves to contribute more even than the church—with adaptations to new conditions like apartment houses and the new status of women." Since religion inspires the whole of life, said Dean E. A. Churchill, laymen have a part and must enable the church to "compete with commercialized amusements on a higher level." Prof. Kirtly F. Mather, on "Adult Education," held that we must be shocked out of the complacency that "I am too old to learn."

* * *

Bits of New England Church Life

At the last meeting of the Boston Congregational ministers, Bishop Sherrill of the Episcopal church gave an address refreshing in these days of social discussion. "The great need is a deeper conviction of God. Astronomy will help us to realize his objectivity. We must teach rather than exhort. Of 25,000 wounded soldiers to whom I ministered as army chaplain, only two rejected prayer."

The New England council of federated church women held its 13th annual meeting in Portsmouth, N. J., May 8 and 9. Sessions were held in Unitarian, Congregational, Methodist and Baptist churches with a visit to "historic old St. John's church," Episcopal. Local talent rendered a drama: "Simon the Leper." The chief address was on "Social Relations for Church Women," by Mrs. Lucius H. Thayer. The new president is Mrs. Franklin D. Tappan of Worcester. One of its constituent state federations, Massachusetts, itself including 14 locals, met the previous day, reelecting Mrs. S. L. Elberfelt of East Boston, president, and listening, after business covering its many-sided work, to an illuminating study of the causes of crime by Dr. Eleanor T. Glueck and a devotional address by Rev. Hilda L. Ives.

E. TALLMADGE ROOT.

Southern Baptist Morale Gaining

Despite Fall in Receipts, Annual Convention Shows Spirit of Denomination Improved—Harmonious Session

(Special Correspondence)

FORT WORTH, May 19.—Recovery was chosen as the pre-word of the Southern Baptist convention, revival the key-word of the program, and jubilation is its after-word. The attendance, in excess of 12,000, a new all-time record, and the fine enthusiasm expressing a new morale fulfilled the hope symbolized in recovery; the inspiration of great addresses accompanied by earnest prayer vindicated a planned effort at revival; and a glowing unity with high resolution sent all messengers home in genuine jubilation.

Many feared that a meeting so far to one side of convention territory and the fact that the sessions would be held in the stockyards coliseum must result in a lowered attendance, but these did not reckon upon the marked interest of the westerners who came in such throngs. Others made extra sacrifices to view the splendid properties of the Southwestern theological seminary in Fort Worth, as well as the large Baptist institutions of the state, such as Baylor university at Waco, and to do honor to their ministers' relief and annuity board located in Dallas. Not least in pulling power was the scheduled address on the Spurgeon centennial by Dr. George W. Truett, just home from London, where he gave one of the addresses delivered in Spurgeon's memory. This last, according to the verdict of the great audience present, abundantly justified a journey halfway across the continent. Dr. Truett was able to bring with him Dr. M. E. Aubrey, secretary of British Baptists, who also stirred the multitudes.

Statistics Down; Spirits Up

It was not the achievements of the year past so much as the spirit of the meeting that made it notable. There had been a drop in contributions of $4,052,127, of which $2,989,810 represented a falling off in gifts to the local churches and $1,070,237 a decline in support of missions, education and benevolences. The showing of the Baptist Hundred Thousand club, started last year in Washington, D. C., with the effort to enrol this number who would give one dollar a month over and above budget subscriptions toward retiring the $5,500,000 indebtedness, was not impressive, with only 21,000 members enlisted and a little more than $100,000 paid in. But the convention interpreted this as ground for confidence, and after a really forceful speech by the leader, Dr. Frank Tripp, of St. Joseph, Mo., committed itself to a serious attempt to carry the plan into successful execution. The same determination was exhibited in respect to the schools and colleges, which continue to decrease as to income and assets, but which showed, according to Dr. C. D. Johnson of the education commission, a net gain of 8 per cent in attendance as against 9 per cent loss in attendance upon the schools of the United States as reported by a national survey.

President Roosevelt sent the convention a message in which he said the churches could do much in rebuilding the spirit of the country. The message was hailed with enthusiasm, though there was little in the speeches and papers in praise of the President or his policies. A strong social note was sounded, however, here and there in behalf of economic justice, often for the stewardship of wealth, and chiefly in deploring the return of liquor and gambling. The annual report of the social service commission, of which Dr. A. J. Barton is chairman, condemned "the present attitude of the government by which it has become the sponsor and promoter of the liquor traffic." It condemned lynching, lotteries, the Hastings bill which provides for birth control, and the increase of armaments. It disapproved any suggestion looking toward the establishment of diplomatic relations between our government and the vatican. It pleaded for international peace and recommended the world court.

No Bickering Evident

One of the most acceptable among the several worth while addresses was that by a Negro, T. O. Fuller, pastor of First Colored Baptist church, Memphis, Tenn., in which he scored "whangadoodle preaching," the commercialization of Negro spirituals and pleaded for sane relationships between the races.

In reviewing this 79th Southern Baptist convention one is much impressed with the absence of bickering, which might have been attributed in part to the bearing of its excellent presiding officer, Dr. M. E. Dodd of Shreveport, La., who was heartily re-elected. The customary outside attack by a small coterie of so-called fundamentalists, this time on the Sunday school board and the Baptist World alliances, fell unusually flat, and this in the fundamentalist headquarters! The constitution revisers also proved marvelously docile. All seemed bent upon a new spirit and positive measures.

JOSEPH MARTIN DAWSON.

Manhattan Feels Nazi Tension

Supporters of Hitler Pack Madison Square Garden—New Associate for Dr. John Haynes Holmes

(Correspondence from New York)

NEW YORK, May 19.—The nazi issue gives increasing difficulty in this city. The boycott against Hitlerite Germany is apparently gaining in strength and the sympathizers with the new Germany are organizing a counter boycott, a kind of boycott against the boycotters. Last Thursday night the "Friends of the New Germany" staged a rally in Madison Square garden which was attended by over 20,000 and the anti-nazis held rival demonstrations in various parts of the city. Hundreds of policemen kept watch over all these meetings. At the Madison Square garden meeting a resolution was adopted petitioning the president to "take such steps against the promoters and propagandists of such boycott as the law prescribes." Samuel Untermyer was vigorously denounced and the names of such well known men as Samuel Seabury, John Haynes Holmes, Stephen S. Wise and William Green were booed. The congressional committee which is conducting hearings on the activities of the nazis in the United States has been holding secret sessions here this week. The tension between nazi Germans and Jews in this city is increasing and most careful handling of the problem will be required of our police and other public authorities. Here is more proof that America cannot isolate herself from the problems of other nations.

* * *

Questions Methodist Liquor Stand

William H. Anderson, general secretary of the American Christian alliance which

VIGOROUS!
INTERESTING!
UP-TO-THE-MINUTE!

Interdenominational! Many Hundreds of Presbyterian Congregational Baptist Methodist classes use it —15 denominations in all

The 20th Century Quarterly

It makes a study of the Bible itself, treating the International lessons in fresh, interesting fashion.

It teaches Bible truth as the key to the solution of the perplexing problems of TODAY.

It aims especially to inculcate Christian ideals and grow character in modern young people.

Write for free sample copy.

THE 20th CENTURY QUARTERLY, 440 S. Dearborn St., Chicago

XUM

launched the proposal for a "Dry Enabling amendment" to give congress power to restrict or prohibit traffic in liquor, believes that New York East Methodist conference made a mistake in asking that the United States government take over the liquor traffic and thus get rid of the profit motive. Mr. Anderson says that the conference was "dead wrong in assuming that the government has to put on a bartender's white apron to get rid of the profit motive. Under the . . . enabling amendment congress could prohibit advertising or limit it to a mere card announcement, and then regulate the traffic to eliminate profit without actually going into the business."

* * *

Leon Land Becomes Associate Of Dr. Holmes

Rev. Leon Land, organizer and leader of the Bronx Free fellowship, has been called to become associate pastor at the Community church of which John Haynes Holmes is pastor. Mr. Land expects to divide his time between the Bronx Free fellowship and the community church.

* * *

Appreciation Dinner for Dr. Goodell

A dinner in honor of Dr. Charles L. Goodell, head of the department of evangelism of the Federal council of churches, was held at Riverside church last Tuesday evening. Dr. Goodell was presented with a leather bound volume containing letters of appreciation from more than 300 of his friends. Announcement was made at the dinner that some friends desiring both to honor him and to perpetuate his work, have initiated a "Charles L. Goodell evangelistic fund." The purpose of this fund is to "guarantee that at the center of cooperative Protestantism in the Federal council there will always be a successor to Dr. Goodell in carrying on the evangelistic emphasis."

* * *

Conference on the Church And the Social Order

The second annual conference on the church and the social order sponsored by the social service committee of the synod of New York and a similar committee of the board of national missions of the Presbyterian church is scheduled for June 18 to 20. This conference, like the one last year, will be held at Auburn, N. Y., and the expense is reduced to a minimum, $5 covering room, board and registration fee. The topics to be discussed are "The new deal and the future," "The Christian philosophy of history," and "The strategy of the church in building a Christian social order." Among the speakers are Norman Thomas, James Myers, Dr. Ray Freeman Jenney and Dr. John McDowell.

* * *

Biblical Seminary Commencement

The 34th annual commencement program of the Biblical seminary on East 49th street will be held from May 25 to 28. The baccalaureate sermon is to be preached by the president, Dr. Wilbert Webster White, and the commencement address is to be given by Dr. W. Taliaferro Thompson, professor of religious education in the Union theological seminary of Richmond, Va.

EDMUND B. CHAFFEE.

Planters Resist New Deal Plans

Investigations Show Aid for Cotton Growers Has Not Reached Needy—Synagogue Celebrates 80 Years

(Correspondence from the Mid-South)

MEMPHIS, May 14.—Immediately on the heels of the survey made into the share cropper problems in the plantations of the tri-state territory—a survey conducted by Memphis socialists, and charging that planters have forced white share croppers off the land and replaced them with cheap day labor—comes a report written by a young staff writer on the Memphis Press-Scimitar. Six bits from sun to sun is the way the day laborers on Arkansas plantations describe their lot. This 75 cents a day is the wage scale on the Lee, Wilson & company farm at Wilson, Ark., one of the largest cotton farms in the world. On this vast enterprise are employed 7,500 men at this rate of wages. Last year this same farm received from the government for its acreage reduction something in the neighborhood of $80,000, none of which was passed on to the day laborers.

White share croppers insist that they are being kicked off and Negro day laborers put in their places because the Negroes are more docile and will submit to the intolerable conditions more readily than whites. Roy Wilson, manager of the Lee Wilson plantation, makes no bones about his old time "rugged individualism" philosophy. "A man working by the day under management will hit the ball. A man left to himself won't," was his statement.

Unfortunately the real issue at stake seems to be missed by the planters throughout the region—namely, that the new deal depends for its success upon the increase of purchasing power in the hands of the lowest paid workers. They do not seem to see that their poor wage scale is one of the factors scuttling the ship of economic recovery and resent any investigations into their operations as malicious interference. Needless to say it is this class of planter whose families help make up the so-called southern aristocracy, whose sons and daughters ride to hounds, and whose doings in general fill whole sections of the papers under the name of "society" activities. This one phase of the situation lowers the faith of those who believe that a decent recovery can be brought about by other than the methods of force.

* * *

Leas Finally Reach Prison

Col. Luke ("hang the kaiser") Lea of Nashville, and his son, Luke, jr., have at last entered prison in Raleigh, N. C., to the accompaniment of as much newspaper publicity in the south's press as went with the capture of Machine Gun Kelley. The colonel, whose political influence in Tennessee was well nigh unlimited, could not stave off all the charges brought against him because he was unfortunate enough to be involved in a bank scandal in North Carolina where his power was slight. He did, however, although duly convicted, manage by various appeals to higher courts to avoid extradition to our neighboring state until this May. Now that he is in prison the question arises, will the colonel stay there? Every day the press carries stories of his further activities to obtain release.

* * *

R.O.T.C. Involved in Student Illness

Compulsory military drill in the high schools of Memphis again came in for unfavorable publicity this last month when a student at Central high school was forced by R.O.T.C. discipline to run a gauntlet of 200 boys each of whom took a whack at him with a leather belt. The boy was made ill by the experience and unable to return to school for some days. Meantime his father had become so indignant that he removed the lad from the public high school at the cost of many school credits and enrolled him in a private school.

* * *

To Honor Heroes Of Peace

Under the influence of Dr. Harry W. Ettelson, rabbi of Temple Children of Israel, Memphis, this city is to have a celebration on the national memorial day in honor of the heroes of peace.

* * *

Influential Synagogue Celebrates

Within the last month this same Temple Children of Israel, Memphis's large reform synagogue, celebrated the 80th anniversary of its foundation. This congregation has provided Memphis with a host of outstanding citizens, and its rabbis have always been very prominent in civic activities. It was Dr. Ettelson who founded the Cross Cut club, and later used his influence through the same organization to establish the annual good will conferences of Christians and Jews. This month the men of Congregation Children of Israel are giving a fellowship dinner to the members of the Cross Cut club, which is composed of about 30 pastors of various denominational churches in Memphis. Each pastor will be accompanied at the dinner by the president of the men's club of his own church. The speaker is to be Prof. Alva W. Taylor of Vanderbilt university, a member of the staff of The Christian Century.

* * *

Health Fight Gains In Mississippi

By a reorganization of its state health department Mississippi is able to report a reduction in its typhoid rate by 50 per cent since 1929; similar success has met the efforts of the state in fighting diphtheria. But like Tennessee, Mississippi still has an implacable enemy in the malaria scourge.

* * *

Bishop Darlington Succeeds Bishop Du Bose

With the retirement this year of Bishop Du Bose of Nashville from the Southern Methodist college of bishops, Memphis falls under the episcopal rule of Bishop U. V. W. Darlington. Since the number of bishops is now only 11 for the entire south, Bishop Darlington's charge will comprise the conferences of Memphis, West Tennessee and Kentucky. While the mid-south will miss the colorful Bishop Du Bose, the Memphis clergy have expressed themselves as being pleased that Bishop Darlington should be his successor.

JOHN CLARENCE PETRIE.

Federation Holds Annual Banquet

St. Louis Church Body Shows New Life —Dean Gilkey at Youth Conference —Anti-Saloon League Meets

(Correspondence from St. Louis)

ST. LOUIS, May 16.—The St. Louis church federation, one of the first organized in the United States, celebrated its 25th anniversary in a delightful meeting. More than 600 ministers and laymen of the city spent three hours at the banquet table hearing brief addresses concerning the accomplishments and future purposes of the federation. Dr. C. Oscar Johnson, minister Third Baptist church and retired president of the Northern Baptist convention, gave a sparkle and spiritual motivation to the meeting that was all pervasive. "When religion goes in," said one speaker, "it stops with you. When religion goes out, it becomes worldwide and seeks to save the last man." This he conceived to be the ideal of the St. Louis federation.

All hearts were moved to sympathy on account of the absence of the executive secretary, who has served for three-fourths of the life of the federation. The wife of Dr. A. H. Armstrong is just recovering from a a serious surgical operation, and Dr. Armstrong is now preparing for examination with the possibility of undergoing a serious operation. The assembly united in prayer for him, and five laymen were appointed a special committee to visit him and provide every facility for his proper care.

The federation has taken on new life during the six months presidency of Dr. George A. Campbell. The pre-lenten and Easter services brought a season of spiritual refreshing. The community training school was unusual in scope and results. Contacts were made with important civic interests with respect to the new liquor regulations. An attempt at an understanding between motion picture distributors and the clergy, appeals for social justice, and discussion groups with professional and business men concerning common civic problems have brought definite results.

* * *

Lindenwood Celebrates 107th Anniversary

Lindenwood college, Presbyterian, for girls and young women at St. Charles, the oldest college west of the Mississippi river, has celebrated its 107th birthday and the 20th anniversary of the presidency of Dr. John L. Roemer, the longest continuous presidency in the history of the school. These years have witnessed a development from Mrs. Sibley's single room log building, a private school for girls, to a modern A grade college with a campus of 200 acres, splendidly equipped modern buildings, valued at $1,500,000, an endowment of $2,000,000, modern curriculum, advanced faculty and 418 students from every state in the middle west.

* * *

Dean Gilkey Addresses Youth Conference

The Christian youth conference, a federation objective in public addresses and seminars, was one of the most significant series of group meetings the city has known. More than 1,600 young people met in sessions during three days to consider subjects of peculiar interest to present needs in life's future calls. Dr. Charles W. Gilkey, dean of the chapel of the University of Chicago, brought three vital messages. Dr. Gilkey said: "For the first time in human history the commencement speakers this year dare not say, 'Opportunity waits on youth.' The world has changed and can nevermore be the same. The aged must with caution advise. Their experiences can hardly be referred to as a possible type of life for the future. Youth treads a new way, much more than ever, a path unknown."

* * *

Anti-Saloon League Prepares For Comeback

The annual meeting of the Missouri Anti-saloon league had the old time fire and enthusiasm of pre-prohibition days. There seems to have been a comeback that has profoundly stirred the old battling forces in the fight against the manifold evils recurrent through the sale of liquor. Dr. F. Scott McBride, national superintendent, quoting a daily paper said, "The modern tavern equals the saloon plus women." The liquor men said they would bring the saloon out into the open. They told the truth; they have. Drinking places are pressing on to every public highway and important street. Without shame or restraint they are pressing their wares on all people, particularly the young, to make new customers. The Anti-saloon league has learned some salutary lessons. In the future only the exceptional man known of a certainty to be dry in principle and practice as well as profession will have consideration.

* * *

Liquor Trade Losing Momentum

Local conditions with respect to the sale of liquor are bad, but their badness may yet prove the way to improvement as conditions become better known. Mr. Harry Scullin, the new excise commissioner, now realizes that he cannot keep women from taking employment as bar maids nor women from frequenting these places and publicly drinking. The package goods displayed in drug shops, grocery stores and eating places has been tested and found spurious. With the opening of places for sale of liquor by the drink the package goods men are reducing prices and some are closing out. The rush to sell has been greater than the rush to drink and competition is reducing the previously excessive profits.

CHARLES O. RANSFORD.

Two Denominations Join in Program Planning for Youth

Representatives of the Methodist Episcopal and Congregational-Christian churches recently met in Chicago to prepare outlines of programs for youth which are to be used in these denominations. In part, these outlines carry out the interdenominational program for youth agreed upon by many denominations at the recent meetings of the International council of religious education.

Disciples Propose Unified Promotion

After prolonged discussion the Disciples of Christ seem about to adopt a centralized promotional scheme. With more than a dozen national and state agencies separately appealing to the churches for support, the churches have developed a "sales resistance" which has made cooperative action necessary. The "blue print" plan now being submitted to the boards for adoption provides for a cooperative council made up of agencies and a board of review composed of representatives of the agencies and the churches. Churches will be asked to send contributions to a central distributing agency.

Ministers Condemn R.O.T.C.

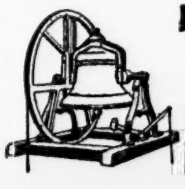
The minister's union of New Bedford, Mass., recently went on record as opposed to military training in the high schools of that city. This important decision was the outgrowth of a discussion of the questionnaire in which 20,870 clergymen gave their opinions on war and economic injustice. Steps are now being taken by the ministers to secure the abolition of this item from the curriculum of the high school.

Methodists Join Catholics In Reform Move

Seven hundred and forty-two Methodist congregations in the San Francisco area have formally joined forces with the Catholic and other groups in an attempt to secure clean motion pictures. This move was welcomed by the Catholic News, leading New York newspaper, which declared: "The movie magnates who heretofore have smiled at pleas for reform may well be alarmed now that the largest Protestant group on the Pacific coast is cooperating with Catholics. Let us hope that this joining of forces will be the beginning of a better feeling all around."

Two-Minute Stories
By Carl S. Patton
Includes 52 stories for the use of ministers, church school teachers, parents.
"An inevitable book for the minister's handy-shelf," says Edgar De Witt Jones.
($1.25)
WILLETT, CLARK & CO.
Chicago : New York

DIVINE LOVE and WISDOM
By Emanuel Swedenborg, explains clearly and rationally the operation of Divine Love and Divine Wisdom in the creation of the universe, including man as the chief end of creation. This book sent without further cost or obligation upon receipt of 5c
Write for complete list of publications.
SWEDENBORG FOUNDATION, Inc.
Room 1258, 18 East 41st St., N. Y.


MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

Discern Peril to British Liberties

Proposed Law Would Make Possession of Literature Allegedly Subversive a Criminal Offense

(Correspondence from England)

LONDON, May 7.—In one week two sensational interjections were reported, one from the home of opera in this country, Covent Garden, the other from the annual dinner in honor of the Royal academy. As Sir Thomas Beecham was conducting the lovely Leonora overture to Beethoven's Fidelio, he was exasperated at the talking which was going on that he cried out, "Shut up you . . ." What the close of the sentence was need not be added. Sir Thomas is a musical genius from whom all manner of eccentricity has to be forgiven; but most people are entirely with him in his determination to improve the manners of society at the opera. It is the custom of the Royal academy to hold a banquet before the spring exhibition is opened to the public. It is a dinner at which art claims a very small part. Army and naval dignitaries, ecclesiastics, statesmen discourse on their own concerns. Stirred to indignation by the prime minister's discourse on the national government, Mr. Adrian Stokes, a veteran artist, cried out, "Why not say something about the present exhibition?" He has been rebuked for his bad manners and of course it is not in good form to interrrupt a guest at a banquet, but it may be hoped that this interruption will have its effect. Perhaps next year the speakers will speak more upon art than in other years and not carry on this fatuous display of our national affectation.

* * *

A Threat to Liberty

There is a growing volume of protest against the incitement to disaffection bill, which the government proposes to make law. It is not only such "rebels" as Mr. H. G. Wells who oppose it; the professor of English law at Oxford, Sir William Holdsworth, and the Chichele professor of international law at Oxford criticize the measure severely. It is claimed that the bill is planned simply to prevent citizens from seducing his majesty's forces from their duty. To do this it is proposed that it shall be an offense against law for any of us to have in our possession, or under our control, any document of such a nature that if it were disseminated it would seduce the forces! It is also proposed that a justice of the peace, who is satisfied by information on oath that there is reasonable ground for suspecting that an offense under this act has been committed, grant a search warrant authorizing any constable named therein to enter any premises named in the warrant. This clause is flatly opposed to the spirit of our law which 170 years ago condemned general search warrants.

If this bill becomes law it is claimed that the possession of a copy of "National Defense," a book by our present prime minister written in 1917, would be a criminal offense. In it he said that "an army is always a powerful weapon in the hands of governments to destroy the chances of labor in a hard fought industrial dispute." The bill is certain to be fought vigorously by all who care for the liberty of the citizen. It is a bill, so Bertrand Russell declares, which says "Britons shall be slaves," and he adds that it would clearly make it illegal to have in one's possession the New Testament.

* * *

The Wandering Scholars

The series of political revolutions in Europe, according to Lord Rutherford in the Times, has created a large body of wandering scholars. Russians, Italians, Germans are among them. To find a place for them in the universities of the civilized world is not easy, harder indeed than it was in the middle ages. But much has been done in Great Britain: "Hospitality has thus been extended in this country to 178 of our university colleagues. The multicellular London university has received 67; Cambridge university has not only given hospitality to 31, but its individual colleges have contributed over £1,000 to the council's funds; Oxford university has welcomed 17 guests; Manchester university has invited 16, and by local efforts raised a special fund for their support." Happily there are still levels of life upon which men can rise above the miasma of nationalism.

* * *

Dr. Visser 't Hooft Visits England

Dr. Visser 't Hooft, whose name is pronounced "Toft," is paying a visit to 15 of the chief centers of student life in these islands. He is, as my readers know, the general secretary of the World's Student Christian federation. He is no stranger; as a student he spent a year at Woodbrooke. It is hoped that our student movement will raise £3,000 to meet its immediate needs; the advocacy of Dr. Visser 't Hooft will bring, it is believed, to the large companies who will hear him the meaning and the urgency of the task for which these supplies are needed.

* * *

And So Forth

In the early years of this century the Chinese civil service examiners set the following subject for an essay by the candidates: "When the philosopher Mo Ti preached the doctrine of non-resistance, Chinese armies became depleted. The same doctrine was taught by Christ, but has not had the same effect in Christian countries. Explain this." (Quoted by Bertrand Russell.)

The head of our fascists says it is a lie to say that he is anti-semitic. It is true that Jews are not welcomed to the fascist ranks. But they will have no reason to fear so long as they put Britain first. "I have said it," says Sir Oswald Mosley.

"His mind, imagination, thoughts and preaching dwell upon the most colorful, the most dramatic and the most moving pageantry of this theme shown through the history of mankind and repeated in that of every living man who had come to be troubled and who seeks for peace." So Mr. Ramsay MacDonald spoke of Spurgeon. It is admirably expressed and no doubt it represents an interpretation of the underlying philosophy of Spurgeon's teaching. But I think Spurgeon would have said, "I can put it more simply than that."

EDWARD SHILLITO.

Peace Requires Social Justice

Conference on International Crisis and Methodist War Commission, Meeting in Chicago, Reach Same Conclusion

(Correspondence from Chicago)

CHICAGO, May 21.—World peace has held the center of the ecclesiastical stage during the past couple of weeks, with the Chicago conference on the international and economic crisis meeting May 12-14 in the Morrison hotel, and the general conference commission on world peace of the Methodist church meeting May 14-16 at Garrett biblical institute, Evanston.

There was remarkable unanimity in the findings of the two groups; both meetings made constant reference to the recent questionnaire on war and economic injustice. The opinion was unanimous in both groups that war is but an aspect of the present economic system, and that there can be no assurance of ridding the world of war until we move from a competitive and acquisitive society to a cooperative commonwealth. In condemning war as a method of settling international disputes and violence as a method of settling class disputes, the Chicago conference expressed the conviction that "international war is the world expression of a competitive type of human society marked by injustice and inequality."

Similarly the Methodist group said: "It is obvious that the chief causes of war are economic and political in character. Under an economic system whose primary motivation is self-interest, and whose chief method is competition, there develops a fierce struggle for raw materials and markets. When this struggle becomes acute and investments and property are threatened, the industrialists and financiers, by appealing to doctrines of national honor and interest, exert pressure upon the respective governments to furnish diplomatic support and armed intervention. Thus private quarrels over private interests are transformed into national issues which threaten the peace of the world."

One doubts if ever before there has been such clear-eyed vision of the actualities of the situation by large numbers within the church.

* * *

An Attack on Two Fronts

This point of view led to an attack on two fronts by both these groups. On the one hand was a direct attack upon the war system, calling upon the churches to renounce war as sin and consequently to refuse all manner of participation in it. "No Christian should engage in any war for any purpose nor give to it his sanction or approval," said the Methodist group, and the Chicago conference took a similar position. Both groups saw involved in this the necessity for the church to oppose the continuance of R.O.T.C. in colleges, universities and high schools, the appointment of chaplains subservient to military authority, and similar militaristic activities. Both groups urged the necessity of strengthening all agencies for international peace, particularly those that look to the judicial settlement of disputes leading to war.

On the other hand, the inequities and injustices of the economic order were attacked, and measures looking to their amelioration and ultimate extinction were proposed. "We urge," said the Chicago conference, the rapid and systematic redistribution of wealth through social legislation, such as unemployment insurance, old age pensions and increased income and inheritance taxes"; while the Methodists said, "We believe that what is needed within every nation is a rapid approach to a cooperative economic order and a resolute effort to strengthen international agencies of justice and security."

* * *

Participants in the Conferences

The very large attendance at both these meetings must have been very gratifying to the organizers of the conferences. The list of those who participated as leaders is too long to print here. However, among the headliners at the Chicago conference were Sherwood Eddy, Kirby Page, Rabbi L. L. Mann, Norman Thomas, Charles Clayton Morrison and Paul Douglas. Representing college youth were James F. Green of Yale graduate school and Miss Faith Ralph of the University of Michigan. Rev. Philip Allen Swartz, pastor of First Congregational church, La Grange, was chairman of the general committee in charge. Kirby Page and Dr. George A. Coe were resource men for the Methodist commission meeting, and Dr. Ralph W. Sockman of New York, chairman of the commission, presided. Among those participating were Dr. Merle N. English, associate secretary of the board of education, Dr. Ernest F. Tittle, of Evanston, Dr. Walter W. Van Kirk, secretary for international peace and good will of the Federal council, Charles Hart, one of the conscientious objectors expelled from Ohio State university, and others.

* * *

And So Forth

A quiet but effective "red hunt" seems to be going on in Chicago. I shall hope to say something more about it in detail in my next correspondence.

The University of Chicago settlement celebrated its 40th anniversary at a dinner last Friday evening, presided over by Prof. Arthur H. Compton, Nobel prize winner in physics and chairman of the board. Miss Mary McDowell, who founded the settlement 40 years ago in rooms over a feed store, was especially honored.

The Independent Motion Pictures exhibitors in session here last week protested the Hollywood block-booking system which makes it impossible for them to provide consistently clean pictures in their theaters.

Only a few more days and the 1934 edition of A Century of Progress exposition will be upon us. It is anticipated that it will be a better show than that of last year.

The American Institute of Sacred Literature in its annual report announces that over 2000 persons are studying its current course, "The Reconstructive Forces of the Christian Religion."

The Chicago Baptist association met with the First Baptist church, Evanston, May 7-8. A discussion of denominational reorganization preparatory to the meeting of the Northern Baptist convention was the most important item on the program.

CHARLES T. HOLMAN.

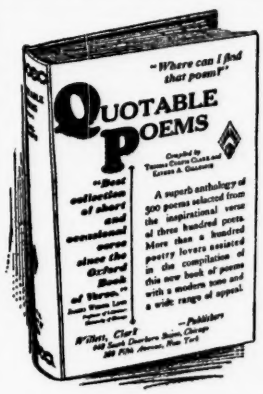
Woman Leads Glasgow Church

New Congregational Church Calls Mrs. Kenmure, Formerly of Partick—Dr. Watt Resigns Glasgow Charge

(Correspondence from Scotland)

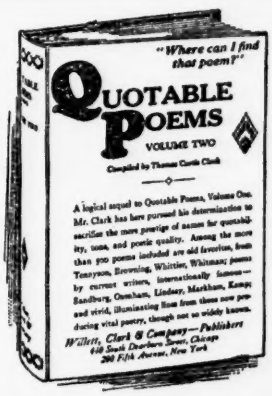
WHITLEY BAY, May 3.—The venture of having Rev. Vera M. M. Kenmure conduct public worship in the Central halls, Glasgow, proved so successful (queues for the evening services), that her supporters summoned a meeting of those interested in the formation of a church for the exercise of a ministry unrestricted by any sex prejudice. Over 200 persons attended. They first adopted the following resolution: "This meeting of followers of the Lord Jesus Christ, believing that the Spirit of God may call either man or woman to preach the gospel and to the ministry of the church, hereby resolves, having sought divine guidance, to form a church of the Congregational or Independent order, which will witness to the liberty we have in Christ, and which will be known as Christ church, Congregational, Glasgow." Mrs. Kenmure then retired from the meeting while a resolution was passed inviting her to become their first minister. Upon her return, the chairman presented the call to her, observing that if it was a venture of faith on the part of the members, it would be a still greater act of faith on her part to accept the ministry of a church in its infancy, a church without property or financial reserves; but the meeting offered her what doubtless she would value higher—unanimity in purpose and principle. She accepted the invitation, after which the meeting approved a statement recording the reasons which had led to the formation of the church:

"After earnestly seeking in fellowship to learn the will of Christ, we have come to the conclusion that there is no barrier of sex or circumstance which should deny the liberty of prophesying to anyone feeling called by God to exercise this gift. . . . The reason given by some that marriage is a barrier to the exercise of her (Mrs. Kenmure's) ministry we cannot accept, for we know of no divine principle which demands a celibate ministry, whether exercised by man or woman." Officebearers having been elected, the meeting voted to continue worshiping for the present in the Central halls, but decided to start a building fund for the purpose of erecting or acquiring church premises. About 100 mem-



THESE TWO VOLUMES OF QUOTABLE POEMS contain 1100 poems that you are always searching for!

This compilation is now recognized as the most helpful of all modern poetry anthologies



Is your set of **"Quotable Poems" COMPLETE?**

YOU KNOW what "Quotable Poems, First Series" is. It is being used by more than 20,000 ministers who have learned the value of poetry in the illumination of sermons, and by other lovers of inspiring poetry.

HERE is what they say of "Quotable Poems, Second Series":

E. F. Tittle: "Illuminating." *H. S. Coffin:* "Verse of rich spiritual content." *A. W. Palmer:* "Stimulating for ministers." *Edwin Markham:* "Well done." *Jas. Weber Linn:* "A gift to humanity." *N. Y. Times:* "An excellent anthology." *Justin Wroe Nixon:* "Witnesses to the spiritual hunger of the contemporary world." *Charles W. Gilkey:* "I spend a few minutes with this book each day for my own spiritual refreshment." *Edgar DeWitt Jones:* "Thomas Curtis Clark here reveals himself as a master anthologist."

(Each volume, $2.50. Two volumes boxed, $5.00)

WILLETT, CLARK & Company CHICAGO NEW YORK

bers of the new congregation formerly belonged to the Partick Congregational church of which Mrs. Kenmure was for five years the pastor.

* * *

Continuing Presbyterian Church Calls Woman Minister

The "Continuing" Presbyterian church, which authorized women ministers from its inception in 1929, has at last found one of its congregations bold enough to call a woman minister to the pastorate. The congregation is at Auchterarder (pronounced the way it looks, with accent on the third syllable), a pleasant town in Perthshire, and the probationer is Rev. Elizabeth Barr, daughter of Rev. James Barr, ex-labor M.P. and the fighting first moderator of this denomination. Miss Barr studied at the Congregational college in Edinburgh (which is used jointly by the two "Con" denominations) and was capped "B.D." by Glasgow university last year. She will bring the number of settled women pastors in Great Britain almost to the two-dozen mark. They are divided among the Congregational, Baptist and Unitarian bodies, with herself as the lone Presbyterian.

* * *

Dr. Watt Resigns as Glasgow Minister

Dr. MacLean Watt, the always interesting moderator of the 1933 Church of Scotland assembly, has announced his resignation as minister of Glasgow cathedral as from May 16. He is not an old man, having been ordained only 37 years, but he has always held heavy charges: Turriff with 1,500 communicants, Alloa with 2,500, St. Stephen's, Edinburgh, with over 2,000, and now for the last 11 years, Glasgow cathedral with 1,200. He had a severe heart attack from overwork a year ago.

* * *

Dr. Watt Hopes for Federated Union

Dr. Watt was at his best in addressing the Elders' and Officebearers' union last month. One of his striking paragraphs was as follows: "I pray before I die to see a step taken toward the establishment of a federated union of the Protestant churches of the world—a great Protestant federation throughout the earth, in which Baptist may be Baptist, Methodist may be Methodist, and Episcopalian may be what he likes, but all standing as one unbroken wall in times of crisis for the Protestant faith. I do not see why we should not or could not have that, and it depends upon the earnest laity of the church taking it up and working for it. The Church of Rome, with its Franciscans, Dominicans, and the rest, is not one perfect unity, but they are all under the one umbrella, so that the world can only see their feet. We, on the other hand, advertise our differences."

* * *

Honors for Dr. Coffin And Others

President Henry Sloane Coffin of Union theological seminary is to be awarded an LL.D. degree by St. Andrews university on June 29. Other well known honorary graduants are Prof. Donald Mackenzie of Princeton (Aberdeen); Andre Maurois, the novelist and biographer (St. Andrews); Rev. William Frederic Bade of Pacific school of religion, Berkeley, Cal., and Pres. H. J. Cody of Toronto university (Glasgow).

MARCUS A. SPENCER.

Vienna Feels Silent Boycott

Workers Stay Away from Government May Day Celebration—Catholic Fascism Seeks to Woo Socialists

(Correspondence from Central Europe)

VIENNA, May 3.—What would happen on May day? All Vienna was asking itself that question. There were rumors of desperate deeds. The government prepared. Thousands of arrests; pressure upon citizens to make them attend the demonstration, the "Festival of Joy," before the town hall, and to get children to the children's festival in the stadium; headmasters informed that they must send 20 per cent of their scholars. Employers received notices of a similar kind. The trams—usually at a standstill on May day from 9 to 1 in order to allow tramway workers to join in the procession—were to run.

May day comes. A perfect day. The workers of Vienna used to say that the good Lord must love the socialists for he always sent them a fine May day. The trams are almost empty. The instinctive boycott has begun. The workers have decided simply to remain at home; let their absence be felt. At the windows of the great municipal tenements workers in shirt sleeves lean, or they sit by the doors, or walk up and down conscious of what has happened and is happening. Not even the perfect day and the Vienna woods, the great holiday resort of Viennese citizens, have claimed them today.

Along the two-mile stretch between the West station and the South station, where thousands of workers' families are at home in the beautiful blocks erected by the city, I counted six windows showing the colors of the Dollfuss "Patriotic Front." The chancellor had asked that these colors should be displayed! The absence of response is the measure of the silent boycott.

* * *

A Revealing Incident

The official May day procession organized by the government was due to pass by the now demolished monument of the republic, destroyed recently by Dollfuss. In the procession, with the green-white colors of the heimwehr on their sleeves, marched the railwaymen, who earlier under threat of dismissal had been compelled to join the patriotic front. Suddenly, as the procession filed past the dismantled symbol of the republic, three of the marching men raised their fists in the socialist salute and cried out the socialist greeting, "Freedom!" The little children on the sides of the street took up the cry, and children's voices were heard: "Freedom! Freedom!" They too remembered other May days.

* * *

Dr. Winter Seeks to Win the Workers

In our last letter we mentioned the appointment of Dr. Ernest Karl Winter to be third vice-mayor of Vienna, and indicated what the significance of this appointment was. Dr. Winter, left-wing Catholic and legitimist, believes in winning the workers, and in assuring them that the setting up of trade unions with their own leaders, chosen even by themselves, is not incompatible with an authoritarian government. There is little doubt that he accepted office on the understanding that this was to be his line, or that Dollfuss appointed him because it was. One of his first acts was to convene three public meetings to which the workers were invited. They came. The hall was packed each time to overflowing. Dr. Winter spoke, as well as he could for interruptions. In spite of interruptions he held on. The workers said that if he meant what he said, they should be given their own elected and imprisoned leaders; their freedom. Once they sang the International. But Dr. Winter held on. He wanted to win these workers. How incredible a sight it was—in fascist Vienna, after fighting and terror, free speaking, the outburst of pent-up feeling. But the police intervened at last; 14 people were arrested, and later released at Dr. Winter's intervention. What does it mean? Does Dollfuss think that only a Catholic fascism, looking toward and supported by a restored monarchy, can save him from the heimwehr? Has he chosen this consistent and brilliant young man, Winter, himself a son of simple people, to win the workers, by his genuine conviction and gifts of thought and speech, to the line of Catholic fascism, or at any rate to an attempt to try and function within it?

If Dr. Winter cannot win the more politically minded workers, he will turn to the right-wing ones, to the trade unionists. Will he win them? He has asked for an amnesty: will he get it, and for whom? It was arranged for him to address the workers on May day by radio, but he was reported by the Reichspost (government organ) to be ill a day or two beforehand. But that paper has already come out in support of the line he follows. And it is important to notice that on May day Prince Starhemberg, the legitimist and heimwehr leader, who has now approached nearer to Dollfuss in his attitude, was appointed vice-chancellor of Austria.

* * *

Vienna's New Magna Carta

Under the title "The Citizenship of Vienna, its Rights and Tasks" there appeared in the Reichspost the following paragraphs: "The 'Citizens of Vienna' will take the place of the municipal council. . . . This body consists of 64 members, and is to be constituted with regard to the vocational organization of the population. It will bear the title 'Council of the city of Vienna.' It will be nominated by the mayor, and will consist of 12 members from the circle of cultural associations (three members for the Roman Catholic church, one for the Evangelical church, and one for the Jewish religious community; one each for art and science, five for the school, training and educational institutions); 12 members for the following vocational corporations: crafts, trade and communications—these last-named to be chosen *with regard to the dependent earners;* and finally, four members for the vocational corporations of agriculture, finance, free professions and public service. This body will sit for three years. The mayor can, however, before this period has elapsed, dismiss any members, and replace them by others; he also has the right to dissolve the whole body, and nominate it anew. This he must do in

any case as soon as the vocational organizations have actually been formed." ("Dependent earners" are, of course the working classes: the italics are ours.)

DONALD GRANT.

The Proposed Colgate-Auburn Affiliation Plan

Pres. A. W. Beaven of Colgate-Rochester divinity school sends further facts concerning the proposed affiliation of Auburn seminary with Colgate-Rochester. It is proposed that each institution shall maintain its identity, carrying on its work in connection with its own denomination, but take advantage of the mutual values offered each to the other, and make common use of some of the buildings now occupied by Colgate-Rochester divinity school, Auburn erecting on the present campus of the divinity school such buildings as are needed for its independent work. The actual move by Auburn was authorized by vote of its board of trustees on May 10, but was conditioned upon the ability of the trustees to raise a fund of $500,000 for the erection of new buildings and for the endowment of maintenance for the same. The proposed transfer of location will not take place unless a minimum of $250,000 can be secured.

World Alliance Awards Peace Prize

The Carnegie foundation has awarded the Wateler peace prize for 1934 to the Dutch section of the World Alliance for promoting international friendship through the churches. The prize was founded by a Dutchman named Wateler, who left his fortune to the Carnegie foundation on the condition that the revenue from it be each year awarded as a peace prize. The prize is given in alternate years to Hollanders and foreigners. Last year it went to Arthur Henderson, president of the disarmament conference. It amounts to 25,000 guilders.

Dr. Vollenweider Resigns as Buffalo Church Secretary

Rev. John A. Vollenweider has resigned as executive secretary of the Buffalo council of churches. The council has been having financial difficulties through the depression period and it has been found necessary to make drastic curtailments in its work. Dr. Vollenweider has become pastor ad interim of the Lafayette Avenue Baptist church, Buffalo.

United Synagogue Protests Religious Persecutions in Germany

The United Synagogue of America concluded its annual convention, held in Washington, D. C. early this month, with a resolution protesting against the persecution of Catholics in various countries and expressing sympathy with its Catholic and Protestant coreligionists in Germany "who are courageously fighting for the freedom of religious thought." Another resolution condemns unwholesome movies and literature.

Miss Alice Blackwell Honored for Human Welfare Service

Miss Alice Stone Blackwell is the second recipient of the Ford Hall forum's gold medal bestowed annually for preeminent service to human welfare. She is thus honored because she has been a worker for "the oppressed, the unfortunate, the misunderstood and the underprivileged, no matter of what race, sex, creed or color." Miss Blackwell was for many years a journalist, and was an active campaigner in behalf of woman suffrage. In more recent years she was given service in the work of the American Friends of Russion Freedom. She is now 77 years of age.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Heart Song

(Lilian Harvey and foreign cast) (Fox-Gaumont-British) Light, whimsical musical comedy, continental in manner hence American appeal doubtful. Accident makes humble heroine pose as long lost love of hero. He recovers and prefers the newfound love. Harvey does hard rôle well. Clean in plot and dialogue.

For A: Pleasant. For Y: Doubtful interest. For C: No interest.

Melody in Spring

(Lanny Ross, Charles Ruggles, Mary Boland) (Para) Light, merry, rather charming little romance, with rich character-comedy by the experts Ruggles and Boland to compensate for feeble acting by hero and heroine. Good singing, whimsically amusing incidents, interesting Alpine backgrounds.

For A: Pleasing. For Y: Good. For C: Fair.

Once to Every Woman

(Ralph Bellamy, Fay Wray) (Columbia) Exceptionally fine "hospital" picture, with appealing romance between worth while people, and an intensely interesting rôle by Walter Connolly as old doctor superseded by his young protégé. Notable portrayal of modern hospital with strong character values and human comedy.

For A: Very good. For Y: Very good. For C: Little interest.

Social Register

(Colleen Moore, Alex Kirkland) (Columbia) Elementary stuff with ridiculous situations, labored attempts at comedy and some very bad acting in trite story about struggles of the rich boy and the worthy chorus girl to marry. Mother's struggles prevent it, but she loses finally.

For A: Poor. For Y: Poor. For C: No.

Stingaree

(Richard Dix, Irene Dunne) (RKO) Incredible but highly colored, tuneful romance, with Australian bandit-hero who stumbles on poor girl and makes possible her operatic success in Europe. She then scorns rich marriage to return to her still hunted and unregenerate outlaw.

For A: Depends on taste. For Y: Entertaining but doubtful. For C: No.

Thirty Day Princess

(Sylvia Sidney, Cary Grant) (Para) Light, fanciful romantic comedy about a struggling little actress hired to impersonate princess of impoverished mythical realm on good-will tour of America to obtain loan. Amusing and suspenseful complications. Lively, wholesome stuff.

For A: Fair of kind. For Y: Good. For C: Good.

The Trumpet Blows

(Menjou, Raft, Frances Drake) (Para) Reformed bandit, still hunted, would refine crude brother, bull-fighter and supposed college graduate. Both heroes love heroine, one wins her. Much sex, he-man talk, bull-ring doings, picturesque sets, no discernible ethics and no character change.

For A: Unconvincing. For Y: Unwholesome. For C: No.

Best Recent Films for Family

Hi, Nellie!	Sweden, Land of Vikings
David Harum	House of Rothschild
Wild Cargo	Twenty Million Sweethearts

Films of Special Interest to Adults

Carolina	The Lost Patrol
Death Takes a Holiday	Rip Tide
Catherine the Great	Mystery of Mr. X

BOOKS RECEIVED

After Strange Gods, a Primer of Modern Heresy, by T. S. Eliot. Harcourt, $1.25.

The New Era in Religious Education, by Angus H. MacLean. Beacon Press, $2.00.

Windward Rock, Poems by Kenneth Leslie. Macmillan, $1.50.

The Commonplace Prodigal, the Tragedy of Ineffective Prayer, by Allan Knight Chalmers. Holt, $1.75.

Meet the Villain, a play in three acts, by Dorothy Dyer Akers. Methodist Board of Temperance, 25 cents.

Kirche, Erkenntnis und Sozialethod, by M. Dibelius and others. Forschungsabteilung des Oekumenischen Rates, Geneva, $1.00.

New Governments in Europe, the Trend toward Dictatorship, edited by Raymond L. Buell. Thomas Nelson & Sons, $2.50.

Tracing Our Ancestors, by Frederick Haberman. Kingdom Press, St. Petersburg, Fla., $1.75.

The Wonderlode of Silver and Gold, by Miriam Michelson. Stratford, $2.50.

The Church of Today—and Tomorrow, by Austen Kennedy de Blois. Judson Press, $1.25.

Waterfront, a novel, by John Brophy. Macmillan, $2.00.

Triumphant Service Songs, compiled by Homer A. Rodeheaver and others. Rodeheaver Co., 28 E. Jackson Blvd., Chicago, 50 cents.

An Anthology of Prayers, compiled by A. S. Fisher. Longmans, $1.40.

The Implications of Public Confession, by Abraham Kuyper. Zondervan Pub. House, Grand Rapids, Mich., 65 cents.

Sermons on the Commandments, by Wm. Masselink. Zondervan, $1.50.

NATIONALISM

MAN'S OTHER RELIGION

By Edward Shillito

The religion of nationalism, says Dr. Shillito, has eaten its way into the heart of nation after nation. It makes a stronger appeal to men than can be made by a church which only too often sells its soul to the state, and pronounces a blessing upon battleships and policies of war. . . . Here is the great challenge of the day to the Church of Christ, a challenge which it must answer, or hide once more within the catacombs.

(The Christian Science Monitor)

($1.50)

WILLETT, CLARK & CO.

Chicago : New York

Have You Read—

Contemporary American Literature and Religion

Halford E. LUCCOCK

"Luccock invites the religionist to come out into the street and see what people are reading. He develops the theme that the ungodly are to be taken seriously, that Michael Gold, the communist, and H. L. Mencken, the villain, and Theodore Dreiser, the wordy, are right down the main street of religion's interest.

Luccock does it well. He always does. He makes you want to go out and buy an armful of books and take them off to a quiet corner. He is the born friend of booksellers. They should put him on a pension.

Luccock's paragraphs and sentences crackle and explode. He is incapable of writing a colorless phrase. It is a grand book about books. Put it down on your list with two stars for emphasis."—*The Congregationalist.*

$2.00

Christian Missions and a New World Culture

Archibald G. BAKER

The most important interpretation of Christian missions that has appeared since the modern missionary enterprise was launched more than a hundred years ago! The Religious Book club selection for April.

$2.00

Drama in the Church

Fred EASTMAN

Not simply another manual of amateur drama production, but a practical manual that sums up in brief compass the most important things drama groups should know for the task of producing plays in churches—not as entertainment but as a means of ministering to the souls of men through a great art.

The Bible Through the Centuries

Herbert L. WILLETT

Here is the one book on the Bible which tells all you want to know concerning the Book of Books. It is encyclopedic in its sweep. Dr. Willett's treatment is scholarly, and he writes in a fascinating manner. Thoroughly reverent, his book puts one at once in command of the findings of the latest scholarship concerning the making of the Bible.

An indispensable book for ministers; a profoundly helpful book for all Bible students; a book of suggestion and charm for all who like good reading.

$2.50

The Daily Altar

Charles Clayton MORRISON

There was never a time when there was a greater need for the cultivation of devotional thinking. The "quiet hour" will save many a harassed soul from discouragement and despair. "The Daily Altar" is highly commended by Dr. Fosdick, Dr. Tittle, and many other leaders who recognize the need of our time for meditation and spiritual thinking.

100,000 persons have purchased this manual of devotion. It has become the outstanding volume for those who wish to deepen their devotional lives.

Cloth, $1.00. Leather, $2.50

Hand of Bronze

Burris JENKINS

"It deals with this goofy world from the time of Harding's election down to now; from the extreme rightward swing of the pendulum of politics and economics to the increasingly rapid leftward swing of the same pendulum now; from normalcy and higher tariffs and isolation leftward to NRA and CWA and the democratic landslide that swept us into the recognition of Russia. Many a reader, watching the march of memory across these years of kaleidoscopic change, is going to say to himself, 'Was I really ever as conservative as that?' The basic struggle in this novel is simply the struggle we have all witnessed, and are still witnessing: the clash between the forces of orderly, evolutionary change and those of blind, headlong revolution, provoked by the injustices and callousness of our rugged individualists. It's a good novel!"—*Survey Graphic.*

$2.00

WILLETT, CLARK & COMPANY • CHICAGO NEW YORK

1934

XUM